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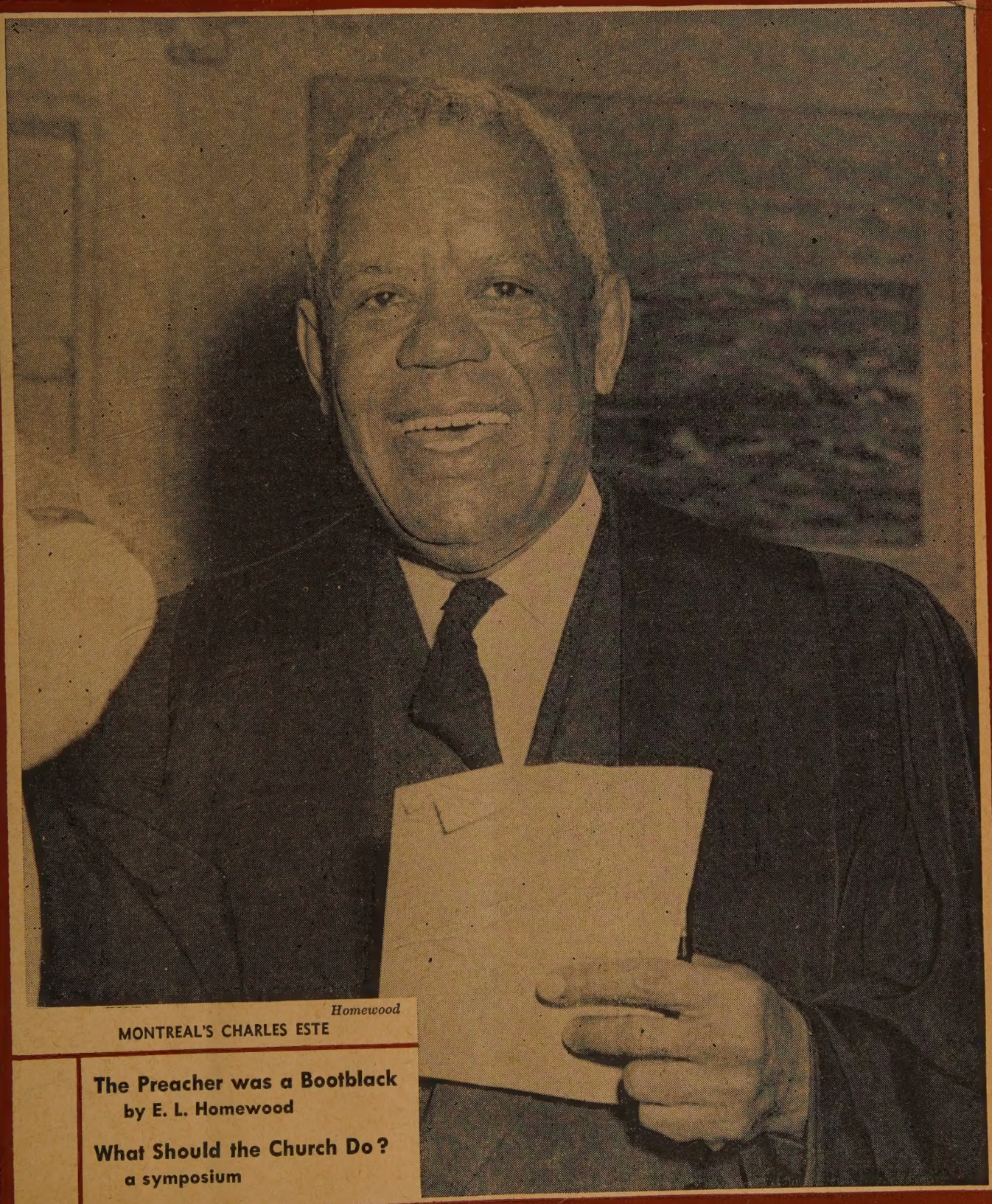


Homewood

MONTREAL'S CHARLES ESTE

The Preacher was a Bootblack
by E. L. Homewood

What Should the Church Do?
a symposium

Letters

"Red China"

Dear Sir: The basic weakness of some of those who have been born or lived long in China in regard to diplomatic recognition of Communist China is that they seem to think of it alone instead of the Far East as a whole.

South Korea, Japan, Formosa, the Philippines, South Viet Nam, Cambodia, Laos, Thailand and the ten million overseas Chinese — these countries are exposed to propaganda and pressure to join China's communist orbit. This is the last thing they want to do. But Britain has long since recognized Communist China. Suppose Canada does! The people will begin to say: "The Free World is abandoning, deserting us. Perhaps we had better climb on the band wagon and not wait to be crushed under it." Then will we say: "They are deserting us, the wretches. Think of all we have done for them and now they betray us!"

It is high time to think of East Asia as a whole, and of the disastrous consequences of unconditional recognition of Communist China. The conditions? Peace settlements with Tibet, Korea, Formosa, Viet Nam and the end of the hate campaign against the West. Would we settle for less evidence of a peaceful China?

Toronto, Ont. (Rev.) L. S. Albright.

Dear Sir: The article on recognition of China by Mr. Jolliffe is the statement of an intelligent observer of world affairs. I have noted with pleasure the stand of the General Council. . .

On the other hand, Dr. Albright's uncritical absorption of American propaganda would indicate an astounding naïveté. I would remind him that, in old Russia, with millions of wretched peasants held down under a land (and church) nobility, communism developed rapidly, because it was a system **designed to limit personal wealth.** Already the English-speaking peoples had worked out a system of democracy **designed to limit personal power.** It had been a slow process. Because the Russian leaders did not use democratic methods in their application of communism (methods quite unknown to the Russian people) we condemned them and it. But actually the contest today is between their system and the American system of unlimited private profits. In the U.S.A., millions have been spent on propaganda to convince the public that it is, instead, a matter of communism versus democracy. The motivation is obvious. The propaganda, unfortunately, has affected Canada also. . .

Collingwood, Ont. Gilbert Paterson.

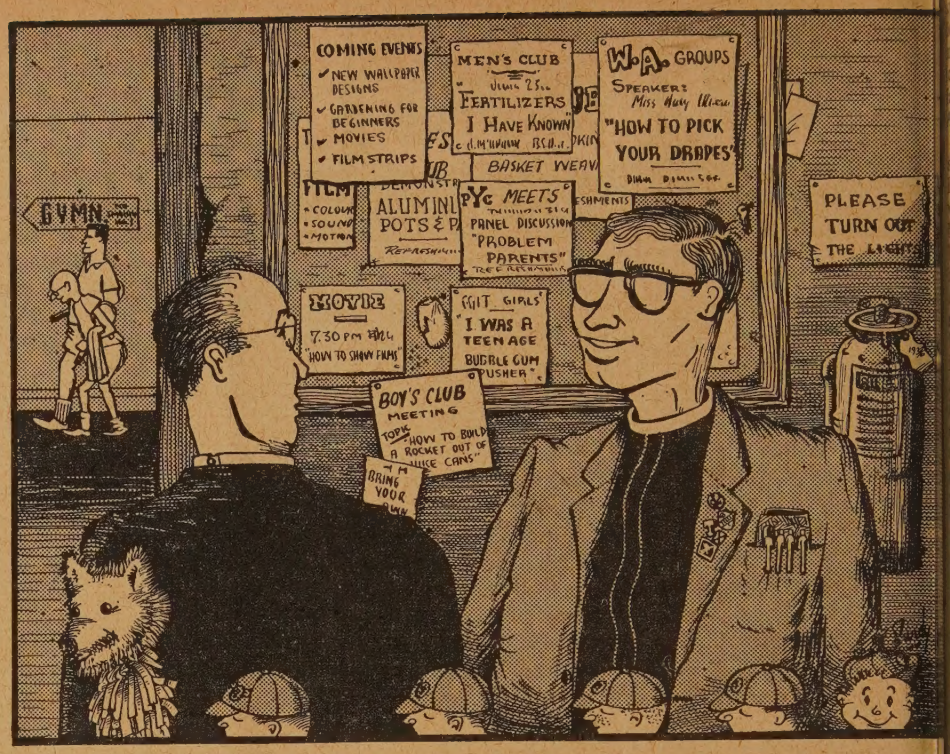
Dear Sir: Editorially you have kept relatively free of politics. Many feel that you have given an unbalanced space to Red China's accomplishments. What you have **not** done is to make known to our Church what is happening to the **once** Christian Church there and of the still mounting numbers of fore-time leaders who suffer or have suffered, non-freedom of faith, speech and movement. It is not impossible to get news of what goes on—really.

Has any call gone out to the Church for prayer for these our fellow Christians? Neither have we done enough for the pitiable refugees in Hong Kong. While our clergy and papers were outspoken about the ravages in Hungary, and we welcome those who came, I have yet to hear of any Church Council—or our own Committee on Church and International Affairs—pressing for a like condemnation, and welcome to our Chinese fellows in Christ.

But surely, even for consistency, if not the love of Christ, we should be condemning the atrocities in Tibet, even if we must thus crawl down a step in our support of Peking. We could, at least, speak up for the Tibetans. I lived within sight of their land for years, and many lamas visited us, and traders also. Their religion is not ours, but they are men and fine folk, and they are maintaining their independence of China, whose claim they have never admitted.

By the way, they do not look upon the Dalai Lama as "The God-King," but rather as the Roman Church looks upon their Pope.

Hampton, Ont. (Rev.) Fred J. Reed.



We figure we have the town's most complete mid-week programme

Church Union

Dear Sir: With apologies to Kant: "Two things strike me dumb":

1. The Lambeth Report thanking God that ours, along with others, is a valid ministry, and
2. The Anglican Church's denial of it in practice.

Anent present Church Union discussions: Can we expect too much from a church that itself is split into two camps: on the one hand, a vociferous high church or Anglo-Catholic party and, on the other, an ineffective low or middle church party who, whatever their scruples or fears, "have allowed Anglo-Catholicism to become the orthodoxy of the whole Church instead of being simply one witness among many."

Stanstead, Que. (Rev.) A. McKinley Rose.

Dear Sir: It is with great interest that I have been reading your thoughtfully optimistic editorials on the church union conversations between the Anglican and United churches. This subject is dear to the hearts of so many of us. However, in the cover story, "Deep River — Not Quite Utopia" in the April 1 issue of **The Observer** I read that 85 per cent. of the Protestants in the town of Deep River voted to join hands in a single congregation, but the local Anglicans remained apart. I think "aloof" would likely have been a better word. What a boost it would have given to the union conversations! But no: our Anglican brethren voted to remain "apart." I wonder if you are not letting your optimism about union get the better of you.

Beaverlodge, Alta. William Archer.

Dear Sir: I was very interested to read your editorial sermon "On Preaching without Notes."

It brings to mind the fervent hope that if we follow the Anglican example in using more liturgy in our worship services, we will also follow their example of short pithy sermons. One point carefully considered is far more effective than the traditional nonconformist firstly, secondly, thirdly . . . and finally, Brethren.

Toronto, Ont. Barbara Hulse.

License the Lay Preachers

Dear Sir: As far as I remember, and that is 60 years in charge of a circuit, I have not known of an all out discussion of the work of laymen and students in our pulpits. In the Methodist Church of Britain laymen do at least three-quarters of the preaching. . .

In Canada an increasing number of pastoral charges are being supplied by laymen. Many of these men are handicapped because they are not allowed to administer Baptism and The Lord's Supper and their congregations are being wrongly instructed in regard to the priesthood of believers just because of this limitation placed on their lay pastors.

For example, the church says that a lay supply cannot be granted a license to admin-

er the sacraments if there is an ordained an within a set number of miles. After years with such a license, Mr. A. went a new charge where the mileage limit as in force. One Sunday morning at the oor of the church a young soldier in iform, and on embarkation leave, asked r Baptism. Mr. A. knew him well, his ther was an officer of the church, but Mr. had to say "No".

I can fill a page with anomalies of the me sort. It is time for better regulations. was baptizing babies before I was able to te. I was conducting the Lord's Supper efore I was ordained. The first made a etter man of me and the second made me better preacher. Jesus said "Go preach" nd then He said "Go baptize" and He did t put seven years between the verbs. reaching is the true sacrament, for by the olishness of preaching the souls of men e converted, and that is never said about aptism or The Lord's Supper. Our lay pplies and students would receive a great piritual uplift by leading in the conduct f these services and their work would be reatly increased in its efficiency. Let all ho are licensed to man a charge be licensed administer the signs of the faith they eclare.

Kamloops, B.C. Dr. C. H. Johnson.

umble the Judgment

Dear Sir: In **The Observer** of March 15th, Mr. Bole of Caistor Corners tells of Mrs. Metcalfe saying "O, I do love sermons on evelations because one can't possibly nderstand them."

It reminded me of my old "Reminiscences f Scottish Life and Character" by Dean amsay. One anecdote ran: "A clergyman the country had a stranger preaching for im one day and meeting his beadle, he said him, 'Well, Saunders, how did you like e sermon today?' 'I watna, sir, it was ather owre plain and simple for me. I like hae sermons best that jumbles the joodgement and confoonds the sense. Od, sir, I ever saw one that could come up to yersel' t that'." . . .

Glenmorris, Ont. (Mrs.) Helen S. Schaal.

Shocked Protestant

Dear Sir: It can't be possible that I am he only Protestant who was shocked to read, hat, at a recent educational meeting in Toronto, an Anglican bishop and a United Church minister were opposed to the teaching of French in elementary schools in Ontario.

If we taught a little more French and less Sunday School, maybe there would be fewer uvenile delinquents. Look at the statistics of juvenile delinquents in French vs. English schools!

Montreal, Que. H. P. Rempel.

Nicotine Suicide

Dear Sir: Most of the letters in **The Observer** on the tobacco question are from people who apparently have limited knowledge of the effects of tobacco on human health. Therefore the reader has little or no enlightenment and the controversy goes on to no good end.

Research indicates that smoking may shorten life to the extent of seven years. If half the people of Canada smoke it means an annual loss of 850,000 life years, or a loss of 79,500,000 life years every 70 years —an estimated life cycle. The body is the temple of the soul. Why destroy it?

It also means increased hospitalization, increased number of orphans. This narcotizing agent decreased both mental and physical abilities. It has a demoralizing effect on juveniles. Can a professing Christian claim the right to set such an evil example to our youth?

George Williams College, Drexel at Fifty-third Street, Chicago 15, Illinois, U.S.A., supplies good information for that purpose.

Regina, Sask. L. D. Hewitt.

After E. & S. S.

Dear Sir: The letter from the President of the Newfoundland Conference on the question of the action of the Officers of the Board of Evangelism and Social Service must have been distressing to a great many members of the United Church. Many of us have a very great sense of appreciation for the leadership given by the Board.

It is a matter of real regret, however, that the Officers of the Board should have ignored the Newfoundland Conference and its executive, before taking action. **The Manual** of the United Church: Constitution and Government, para. 205, expressly states concerning the duties of the Board: "To give Leadership to the Church, IN CO-OPERATION WITH THE MINISTERS AND THE COURTS OF THE CHURCH. . ."

To ignore such a safeguard undermines the Authority of the Board and provokes disunity in the Church. . .

Blackstock, Ont. (Rev.) Philip Romeril.

Dear Sir: In a recent news despatch to **The Christian Century**, Dr. J. R. Mutchmor reported: "At the meeting the Board adopted a resolution favouring this country's withdrawal from the arms race. This unilateral declaration against nuclear warfare contrasts sharply with the resolution issued last September by the United Church General Council, which asked for step-by-step disarmament in concert with other nations."

By what right does the Annual Meeting of the Board of Evangelism and Social Service set itself in opposition to the Supreme Court of the Church? It seems to me, but not to me only, that a basic issue is at stake here. It has nothing to do with **any individual's** freedom of concience, but has everything to do with setting every level of Church Government, including Boards and Committees in Congregations, an example of good, responsible, constitutional activity. Besides, what must the public at large think? When "everybody" talks, "nobody" listens. This seems to be a chronic weakness in The United Church of Canada.

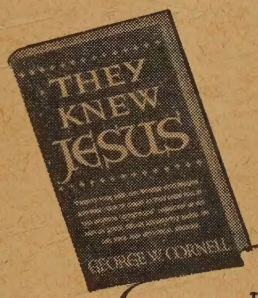
It is high time for Presbyteries and Conferences to discuss this.

Toronto, Ont. (Rev.) Gordon C. Smyth.

Dear Sir: My attention was arrested by a statement in your March 15th **Observer** to the effect that the Board was heartened by Dr. J. R. Mutchmor's report that "only" 60 per cent. of the members of the United Church are social drinkers. I didn't feel that was anything to take heart over; on the contrary I consider it decidedly shocking.

I know that your leaders are strongly for total abstinence as a Christian conception of social responsibility, but the above situation constitutes a tremendous challenge to leaders and members alike. We expect Christians to be different. In the last analyis it is the Church of Christ which has to be the leaven which will change this whole drinking pattern in our society.

Vancouver, B.C. Mrs. W. S. Watson.



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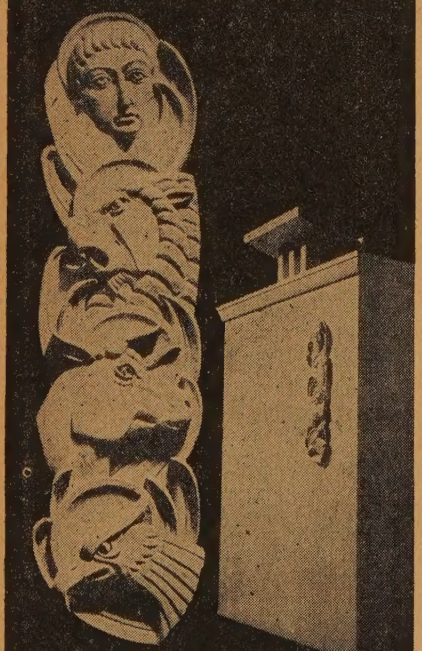

VALLEY CITY
DUNDAS · ONTARIO · CANADA

Statement from Graduating Class at United

Dear Sir:

The Church is the body of Christ. Christ is the head, we are the members, and in all things the body must be obedient to the Head. Jesus Christ gave us, not a set of doctrines, nor a moral code, but a group of men to do his bidding.

The Church is based on an exclusive principle and an inclusive purpose. The word for Church in the New Testament is "ecclesia"—those called out, a separated body. The Church is called out from the world, but called to be a suffering servant to the world. The Church finds its focus outside itself. As Christ's emissary the Church's task is to reach out and bring in the unredeemed. Its mission is to and its life for the outsider.

The Church is a body of sinners because its members, though redeemed, are yet sinful men. Called to be perfect, it can never claim perfection. Its life is tainted, and stands in need of forgiveness and purification.

The Church can justify its existence and do its job only if it lives and acts in accordance with what it is called to do: namely, the body of Christ, the redeeming instrument of God, the light of the world.

In all its actions the Church must exist for the glory of God, not for the protection of its own dignity or prerogatives. Whether it speaks to comfort or challenge, admonish or encourage, to praise or blame, the spring of its action must be the love of God. The Church must be a Lover and a Giver—"to give and not to count the cost, to fight and not heed the wounds, to labour and to seek no reward save that of knowing that it does the will of God.

When the Church exchanges its given mission for another, forsakes its concern, or replaces its Lord, it has ceased to be the Church.

The Church continually fails its Lord and all Christians bear the guilt of its failure. But we are more guilty if in addition to falling short, we fail to recognize our bankruptcy. It is the task of Christians to encourage and admonish one another in love, for the Church has lost its Lord the moment it ceases to be dissatisfied with itself.

Because we love the Church and participate in both its shame and glory, we are constrained not only to encourage it, but to admonish it where it fails. In the United College situation, the administration stands as the Church of Christ, bearing the responsibility of its mission and its ministry of love. We challenge it to consider anew the meaning of the Church, and its task as part of it. We recognize the high and difficult task to which members of the College administration are called in following our Lord along a particularly tortuous path.

The whole Church has shared in the failure of the "board" in losing the vision of the Church as a suffering servant and lover of truth. The Church has forsaken the "continuing body of Christ" who reviled not against those who misunderstood and crucified Him. The Church must be prepared to give itself in love without any expectation of any response.

The whole United Church at every level—Church courts, boards, local congregations—shares in the board's failure of being exclusive. It has failed to seek only the good and glory of its Lord, has been content to guard its own dignity and prerogatives. In the College dispute with certain men, the board representing the Church lost sight of its primary mission to them. Here the Church has faced inward upon itself, protecting, rather than outward, loving and reaching.

We make this statement fully realizing that the United College situation is merely a dramatization of a disease which infects the entire Church. The Church is too eager to cater to the wants of the people—the gospel of health, happiness, prosperity—and too reticent in the attempt to raise men to the calling of Christ. The Church continually, on every level, fails in its mission to mediate the grace of its Lord and is too often the proclaimer of an idolatrous gospel.

We humbly suggest that the crying need of the Church is a surge of repentance for past sins, and a time of honest confession of our contributions to, and enjoyment of, all the diabolical aspects of this crisis, and a consequent time of healing for the entire Church. Our hope and prayer is that the Church on every level will do its utmost to restore itself to the position of leadership which Christ has called us to fulfil.

KENNETH BEAL, B.A.
GORDON JARDINE, B.A.
JOHN MCLACHLAN, B.A.
LILLIAN PARSONS, B.A.
JAMES STRACHAN, B.A.
DOUGLAS YOUNG, B.A.
JAMES SCOTT, B.A.

THE UNITED CHURCH
OBSERVER

JUNE 1, 1959

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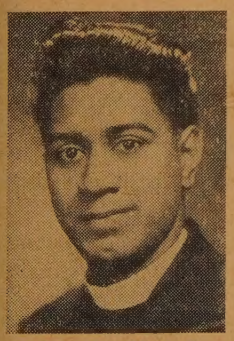


Rev. Roy Neehall

IN THE NEXT ISSUE

Neehall of Woodbrook
By A. C. FORREST

The United Church House

Observations

A CHURCH HOUSE-CLEANING for headquarters is a good thing occasionally, the Rev. Frank Morgan of Ottawa seems to suggest in our symposium on what the church should be doing (p. 14). We are not sure the United Church HQ has been up to the sort of thing he had in mind, but there has certainly been some spring housecleaning in recent weeks.

NOW 17,000 CUBIC FEET of "bales, boxes, and memories," plus bevies of stenographers, secretaries, W.M.S. workers, church officers and editors, have been transported from "Wesley Buildings" at 299 Queen Street West, to the spanking new "United Church House", 85 St. Clair Avenue East, Toronto.

THE TORONTO STAR'S Church editor, Ron Lowman, says of the new building, "Magnificent is the only word for it." The $1,750,000 nine-storeys building sits on a valuable near-the-subway property, and imposes itself with dignity and a measure of pretension against the North Toronto sky-line.

WORKMEN ARE STILL TRIPPING over boxes and bales and new furniture as we write this, after beating a retreat back to our lonely vacated office down-town. In the next two issues we hope to carry some more reports of the new building and pictures of the General Council, Board and W.M.S. staffs settled down for a hot Toronto summer in air-conditioned comfort and broadloomed splendour.

AMONG THE ATTRACTIVE FEATURES of the new United Church House is a lovely ground floor chapel, a basement cafeteria, a ninth storey board room, a new book store, and a beautiful high-level view which ought to inspire high-level thinking.

* * * * *

● THEY'RE BANGING ABOUT in the Ryerson Press building, too, for the publishing activity of the church remains downtown. For some years expanding church offices have been spreading about in rented buildings, and some of them are being brought back under one roof. Some years ago before it was decided to move uptown, the Board of Publication purchased additional Queen St. property for future expansion, and began to spread. Certain space will be available for rent in the new building for some years, as the building committee planned against the future.

AFTER THE PRESS HAS EXPANDED to more efficient arrangements, using some of the space made available in the vacated church offices, there will be space for rent, too. The Literature Distribution centre, the circulation and advertising department of THE OBSERVER, and all but editorial offices of the Sunday School publications, will remain at "299."

* * * * *

● SOME ISSUES BACK we were editorially calling for the immediate appointment of a very able man to succeed Dr. Harold Young as Secretary of the Board of Colleges and Secondary Schools, and expressed the hope that no man should lightly turn down such a call. THE OBSERVER is happy that its thinking didn't seem too out of line with that of the Board of Colleges and Secondary School executive, and the Vacancies committee. On p. 25 there is a picture of Dr. Harold Vaughan, newly appointed Acting Secretary (until the General Council confirms the appointment). Dr. Vaughan, who has been known to ignore shoulder-tapping for executive jobs before, in order to continue in the pulpit of Zion Church, Brantford, said, "yes," and comes to the office, July 1, as able and well-qualified man as anyone would wish for this important post.

THE EXECUTIVE OF THE BOARD OF COLLEGES recommended, we note, that the secretary should give one third of his time to recruiting; should give active leadership to proposed new universities "to see that they are properly instituted and integrated into the life and work of the church"; should visit all the colleges once a year, study all the college charters, etc. It seems too bad that Dr. Vaughan, one of the best amateur landscape artists in the country, and crack curler, will be so busy he may have to give all that up.

* * * * *

● CIRCULATION OF THE OBSERVER has been jumping. We are up 25,000 since Easter, and this issue will go to more than 255,000 subscribers.

Those Older Recruits

WHEN a minister shows good judgment in his board meetings, his laymen will listen with respect to what he says on Sunday. When he shows lack of common sense in the administration of his congregation, it is difficult for those who try to work with him to be impressed, even by profound pulpit proclamations.

This is one of the facts of life working to the advantage of the ministers who left their farms, jobs, professions and businesses to go back to school and prepare for the ministry when the church found itself short of men a few years ago. Experience and maturity are bearing good fruit.

The ideal preparation for the ministry is still, we assume, for a young man to answer the call in his teens, prepare himself with a good university course and be ordained young enough to give forty years or more full-time service. But there is a lot to be said for some maturing at a hard job between high school and college. It is obvious now that many of the older men are doing superior work. Their churches seem happy with them.

In a time of tremendous expansion in the United Church when practical sense and business experience are valuable to ministers, the church is fortunate to have such men leading their congregations in building and re-building. We are grateful to those who heard the call and said, "yes." Many of the 111 — a record year — being ordained this month are men with broad experience, as well as a fine spirit and a good education.

MORE POWER TO PRESBYTERIANS

IN a Presbyterian brochure entitled "A Community Church" published by the Trinity Presbyterian Church at York Mills there is a section "Some interesting facts about Trinity."

One of the most interesting facts is that the new church has more United Church people than Presbyterians. When the congregation first came into being there were 111 members received on Profession of Faith.

Eight denominations contributed another 329 members by transfer. They were:

United	144
Presbyterian	122
Anglican	31
Baptist	17
Lutheran	10
Others	5

Even the most broad-minded United Churchman cannot help feel a bit wistful about losing 144 members to a new Presbyterian congregation. But no one should worry too much. We are confident the Presbyterians will nurture them in the true faith, and we hope the 144 will prove such good members they will help the others appreciate the ideals which inspire the United Church to work continuously for further union.

What this does indicate is that the average Canadian Christian family, moving to a new community is not much concerned with denominationalism. They are concerned to join a solid fellowship of decent Christians who mean business about their faith. They want to bring their children up in the fear and admonition of the Lord. They want a good pastor, who does his best to be a faithful minister of Word and Sacrament. They like to co-operate with other Christians with different traditions in building an attractive church to the glory of God and the welfare of the community.

We could even speculate about the long future of this sort of thing, for it is happening from St. John's to the Queen Charlottes, and around the world. Twenty-five per cent. of Canada's younger families move each year. Tens of thousands of them are cutting their denominational roots and becoming engrafted on young churches more interested in the things which unite, than the things which divide.

NO MISSIONARY DD's?

THE conferring of honorary degrees is a topic which even the angels delight to discuss in private, but none but the ill-mannered or impolitic criticize in public. However church papers have little reputation for manners or good politics, so here goes!

In recent weeks the colleges of the United Church conferred many degrees *honoris causa* on distinguished graduates who have been loyal servants of the church. In so doing the institutions brought honour to themselves and upon the persons whom they preferred.

But in the list of worthy recipients the name of no overseas missionary of the church has yet appeared although we do believe that one scholarly missionary invited to don a scarlet hood declined the honour for his own proper reasons.

Why this oversight? We have no idea unless no one thought about it. Perhaps there was none within commuting distance on whom such rich honours would gracefully fall. We trust that it was not because the indifference which has infected so much of the church has got through to the colleges, too.

This could be one way—it was in the past—by which colleges might set an example to the churches. No one wants degrees lightly conferred, but among the missionaries are many who have already brought honour to their alma maters by the quality of their scholarship and service. They would wear them well.

If the United Church is to come alive again to the great task of making disciples of all nations, it will depend on its colleges from which marched the last inspired armies of young men and women determined to win the world for Christ and his Kingdom.

And if there is any merit in our suggestion, may we add, "don't overlook the women." It's a difficult thing for a very great man to equal or excel within the confines of Canadian borders, the service of some of the church's great women missionaries.

OBSERVER

OBSERVER, JUNE 1, 1959

An Editorial Report

From the Church Union Front

WHILE recent exchanges between the Anglican and United Churches indicate that the road to organic union ill be long and difficult, there was encouraging news last month for all who believe eeply in the union of Christ's Church.

The Executive of the General Council as brought up to date on the quiet conersations which have been going on with e Church of Christ (Disciples) and with e Evangelical United Brethren. The bject: matrimony.

The Executive instructed the General ouncil Secretary, Dr. Ernest E. Long, to rrange to continue the discussions, and ppointed Dr. Long to represent the United hurch officially at the E.U.B. Conference late May.

The Disciples with 75 churches, and the rethren with 67 are relatively small anadian denominations with close relaons with their sister churches in the U.S. n tradition and outlook they have much n common with the United Church. They ave been in the forefront of the World ouncil of Churches and the church union ovement in the U.S.A. The United Church ad long and friendly conversations with e EUB Church over a decade ago, when urther discussions were postponed for ertain practical reasons.

We believe the United Church is prepared work hard at some of the problems—ery practical ones—which will have to be aced. But these conversations and the pirit in which they are being pursued are ncouraging.

Reply to Anglicans

The executive also approved the reply the Anglicans, which we review here.

Some weeks ago THE OBSERVER pubshed a statement made by the Anglican ommittee on Reunion in conference with e House of Bishops. The Committee and ishops had met to consider a rather forthight report made by the United Church ommission on Union to the General ouncil, and adopted. It had wondered out ud if the Anglicans were still serious bout the whole matter. The Anglicans eplied that they were, and made certain uggestions about how the conversations hould continue.

Last month the executive of the U.C. ommission on Union met under the newly ppointed chairman, Dr. A. B. B. Moore, President of Victoria University, and prepared a reply, since approved by the Executive of the General Council.

Whole Commission to Meet

Two new committees have been appointed and the executive of the Commission is considering plans to call together the whole 38-man Commission within a few months. It has not met since 1946.

The statement reviewed some of the steps taken during the years of conversations with the Anglican conviction that "the unity of the Church is the will of God, and that therefore it is the bounden duty of all Christians to work unceasingly towards that end."

It commented on several of the statements made by the Anglicans, and expressed agreement with the Anglican concern for an educational process to inform the membership of both churches.

It reiterated also the statements made by the Fourteenth General Council:

"If organic union henceforth is to be the major goal of our endeavours, we desire to make it clear that we believe in the Holy Catholic Church, and that The United Church of Canada is an organic part of that Church. When we ordain, we ordain persons as ministers of that Holy Catholic Church. . . We recognize, however, that no existing Church possesses jurisdiction over the whole Body of Christ on earth, and are ready to consider the proposal that ordinations require extension to provide them scope through the entire household of faith.

"We hereby pledge ourselves in particular to seek to achieve organic union with the Church of England in Canada as the final goal of our present endeavour. . .

"In view of the fact that the Episcopacy was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, it is our conviction that the continuance of the Episcopate in some constitutional form should be effectively maintained. . .

"This would not be considered as committing us to any particular doctrine of the Episcopate.

"Equally, in view of the place which the Council of Presbyters and the Congregation of the faithful had in the constitution of the early Church, and continued to have in the several traditions we have inherited and now possess in our own communion, we must insist that those principles also be effectively maintained in any organic union. . ."

The Commission accepted the latest Anglican suggestion for fullest co-operation in the theological colleges "in practice of social action and in other spheres where joint action is practicable." But also pointed out:

"There is a very strong feeling in The United Church of Canada, however, that even more urgent are the problems of co-operation in serving frontier areas. We draw attention to the report produced by the Joint Committee in 1957 and which received the unanimous support of that Joint Committee, and upon the basis of which co-operation would be possible in many communities across Canada."

This got short shrift from the House of Bishops two years ago.

Recommendations

The Commission made the following recommendations:

"We accept the suggestion that a study guide be prepared, the content and use of which should be carefully considered. To this end we suggest that a joint committee with three members appointed by each communion be chosen to prepare a draft of the study guide and also recommendations for its use.

"When informed visitors come to Canada either for the work of the World Council of Churches or from various mission fields, full use should be made of them in joint gatherings.

"We accept wholeheartedly the suggestion of a common League of Prayer for Church Unity and that a common prayer be prepared for use by the people of both communions. We also suggest that further occasions be sought on which our people may worship together and by the experience of corporate worship continue the process of growing together.

"A committee consisting of President A. B. B. Moore, Dr. Ernest E. Long and Principal W. C. Lockhart was appointed to prepare the study guide.

"It was also agreed that the Committee of Five to meet from time to time with a similar Committee of the Anglican communion should be President Moore, Dr. Long, the Very Rev. George Dorey, Dr. M. C. Macdonald and Dr. C. E. J. Cragg. ●

The Preacher was

By E. L. HOMEWOOD

BOOTBLACK Charlie Este cautiously entered the lobby of Montreal's Windsor Hotel and headed for the elevators. He was delivering a pair of shoes to a customer. Before the doors had closed behind him, a house detective was at his side quizzing him about his being there. Negroes weren't allowed in the hotel, he was told. That was in 1917.

The Rev. Charles H. Este walked into the same hotel last summer without hesitation. He was on his way to visit coloured friends from the United States who were staying there.

It was more than years that made the difference. It was Charles Este himself, and the work he has done in Montreal. He is known and respected throughout the city as the minister of Union Church, the only Canadian coloured congregation in The United Church of Canada.

Hundreds of Montreal businessmen have received letters from him regarding the cause of coloured people in employment. During the Second World War he led a successful campaign to get his people into industry and business. "Our girls were circumscribed to domestic work and our men to portering," he says. He organized committees, interviewed influential people, marshalled support from press and radio. Today there are coloured girls working in many downtown stores and offices.

For 10 years prior to 1948 he had waged what he calls his "number two battle": to get coloured girls admitted to nurses' training in Montreal hospitals. Now there are a number of nurses in the Negro community and more are in training.

Such campaigns have often put him in the public spotlight during his 36 years at Union Church, and newspaper men know him well. I heard him telephone one city newspaper to see about having pictures taken of the new church. He called at least three of the paper's top editors by their first names. Few, if any, of his white brethren are on such close terms with the press.

First Things First

But few of Montreal's United Church people know him well. "He never goes to a presbytery meeting," said Presbytery Secretary DeWitt Scott, "but he does go to conference occasionally. Each new group of ministers in the city tries to get him on committees, but it doesn't seem to work."

To Dr. Este it's just a matter of putting first things first. And to him, the most important thing is serving his scattered congregation. "I just don't have enough time to do all I should among the coloured people," he says.

But Dr. Este will find time to go to white churches on some special occasions. He goes to Montreal West United Church on Christmas Eve to read the second chapter of Luke in the choral communion service. And many people go every year just to hear him read the Christmas story. "There's something about the way he reads it that no one can duplicate," I was told.

I discovered early how little Montrealers really know this man. "Always address him as Dr. Este, never as 'Mr.'" I was cautioned. But he introduced himself to me as Mr. Este, and every time I heard him making a 'phone call he used "Mr."

To the coloured people he is just plain "Rev." He's been with them a long time and they have got to know him well. He became their pastor in 1923 while still a student at Montreal's Congregational College. He baptized many of his congregation as babies, married them and baptized their children.

From Antigua

Charles Este had no idea of becoming a minister when he arrived in Montreal from Antigua in the spring of 1913. He was just 17 then, and had come to Canada to get a job on the railroad after hearing a CPR representative in the West Indies describe the opportunities here.

"About 10 of us paid our own passage on a passenger-freighter," he recalls. "We came on the understanding there would be

Organization of the Negro Community Centre was one of Dr. Este's first contributions to Montreal's coloured settlement. It's now a Red Feather agency.

He has seen Union Church grow from about a dozen members when he became minister to 400 families today. The church building has just been renovated and enlarged.

a Bootblack

jobs for us, and under the assumption we were entering the land of milk and honey. When we arrived the CPR was overstaffed and we had to try to find other work."

Charlie Este worked in steel mills for a few months, but by fall he was unemployed again. For weeks he walked three to five miles a day, calling at every store, trying to get a job as porter. Discouraged, he went into the old LaCorona Hotel and told them he would take any kind of work. As shoe shine boy there he got free meals and 75 per cent. of his earnings. When the hotel manager moved to a new job at a night club he took Charlie Este with him.

But shoe shining wasn't paying enough, so Este left when he got a porter's job on the old Intercolonial Railroad, a forerunner of the CNR. He arrived in Halifax suffering from pneumonia at the end of his first trip and spent six weeks in hospital there. When he recovered he went back to the LaCorona Hotel to shine shoes. "It wasn't very encouraging, but it meant two meals a day and a few dollars a week," he comments.

Charlie Este's beaming face made him popular with his customers and many brought him books to study. One day a hotel guest looked down at the young man shining his shoes and said: "Why don't you make a man of yourself. Quit this job, and take a six-month course at MacDonald College and be somebody." It started Charlie thinking. His mother had always wanted him to be a minister, but that was impossible in Antigua.

To Congregational College

When another customer suggested that he could arrange an interview with the dean of the Congregational College, Charlie was interested, but not too hopeful. He only had an elementary education, and he had been out of school for some time. But he was accepted at the college on a probationary course. He took private lessons at a dollar an hour for a while and continued his shoe shining job to pay his way. "I finally forsook the brushes and went to the books in the fall of 1918," Dr. Este says. He spent four years in prep school and three in theology.

It was a long, hard pull, but he finally earned his Bachelor of Divinity degree in 1937 at Pioneer Theological Seminary, Rockford, Ill. Ten years later he received a Doctor of Literature degree from the same seminary. He had taken numerous summer courses at several colleges in the intervening years, including one in religious journalism.

He has brought Montreal's coloured people and their Union Church right along with him on the long climb. So much so

(Over)

Dr. Este leaves his third floor flat about 8 a.m. every day. Usually gets back around 10 p.m.

Bedside communion for a shut-in was just one of many calls made on a busy Sunday.

Crowded Sunday School conditions such as these will be partly eliminated in the new church building. What it will do for little boys' interest remains to be seen.

Saying "good morning" at the church door is a drawn-out procedure, for people come from all over the city and like to stop and chat. Dr. Este gets a story from an aged parishioner.

that another denomination has made several attempts to get Dr. Este to bring his congregation into its fellowship.

There were fewer than 300 Negroes in the city when Dr. Este started preaching in the church as a student in 1922. He had been a member ever since arriving in the city nine years before. At first he alternated on Sundays with a white colleague, for an honorarium of $7 for the day. The following year he became student pastor of the congregation.

Union Church had been having a difficult time financially since its founding in 1907. By the time Dr. Este was ordained and became full-time minister there just before Church Union in 1925, debts of about $3,000 had accumulated. The congregation had dwindled until only 10 or 12 showed up for Sunday services. They were meeting in a rented church formerly used by French Methodists, but they had an old building fund of $500 toward their own church.

Married School Teacher

When he took over the pastorate, Este got authority to use the $500 to pay off some of the debts. The Home Missions Board gave a grant to help pay his $1,200 salary. Two years later he married Gladys Elizabeth Hawes, a Detroit school teacher.

It was in that same year that his influence started to be felt in Montreal's coloured community. The Negroes were centred around the Atwater Ave. - St. Antoine St. area, within a few blocks of the church on Delisle St. Population and unemployment were increasing, living conditions were becoming crowded. They needed some place to meet socially. Dr. Este set about organizing the Negro Community Centre. He wanted to develop a social and industrial centre that would eventually become a United Church settlement house. But the congregation couldn't afford to maintain the centre and Dr. Este was unable to interest church officials in it. Application was made to the city Welfare Federation for support. It's now one of 31 Red Feather agencies in the city.

Five years ago the Community Centre moved its activities out of Union Church when it acquired premises formerly occupied by the Old Brewery Mission for aged and infirmed men. It has developed many projects in the Cursol St. building, including a nursery school, basketball league and other recreational programmes. But the church has maintained its interest and influence in the centre, partly through the men serving on its directorate. The congregation met there for services all last winter while their church was being renovated and enlarged.

Lose Members to White Churches

Neither the church nor the Community Centre is any longer surrounded by Negroes. Marin Ave., where the minister lives in a third floor flat, was once entirely Negro. Now there is only one other coloured family among the 80 families on the one-block street. Five of the six flats in the building where Dr. Este lives are occupied by French Canadians. The coloured people have followed the trend to the suburbs. There are about 7,000 Negroes in Montreal now, and they are scattered throughout the city. Only about 200 of the Union Church's 1,000 people are within walking distance of the church.

The population shift hasn't seriously affected the church programme, although some Negro families have transferred into white churches. But it has taken Dr. Este away from his home a great deal. The coloured people expect their minister to call on them regularly, so he has divided the city into 17 visiting districts. He goes 10 miles west to Lachine and Valois, 16 or 17 miles in the other direction to Montreal East, and 20 miles from the South Shore to Montreal North. "I spend a minimum of 90c. a day on bus fare, plus a lot of walking, and make between eight and 10 calls," he says.

Montreal's coloured congregation started worshipping in their new church this month. Dr. Este turned the first sod last fall.

With 400 families to visit, he leaves home every morning about 8.30 and often doesn't get back until 10 p.m. And every time he stops he 'phones home to see what calls there are and tell his wife where he can be reached. He made three telephone calls and received two during one of my interviews in his 7 x 8-foot office at home. There were four calls during another hotel room interview.

I went with him after a Sunday morning service to give communion to a shut-in. He made one more call before returning home for lunch.

"The people are accustomed to frequent pastoral visitation and I try to do it," he says, "but we need additional help, especially in view of relocation of our people." The Home Missions Board usually sends in university students as summer workers. They conduct a vacation school, do some visiting and give Dr. Este clerical assistance.

804 for Loyalty Dinner

Some of the coloured people have been critical of the facilities Union Church offered in comparison with most white churches. But the people have now done something about that themselves. They called on Wells Organizations to direct a building fund canvass. "We thought we had 300 families who were sure to support us, but when the campaign was over 420 families had pledged $90,000,'" Dr. Este says. "We expected 400 at our loyalty dinner and 804 showed up." Givings in the previous year were only $7,500 for local support and $200 to the Missionary and Maintenance Fund.

This month the congregation starts worshipping in its new church. They have spent close to $150,000 on it, with $80,000 coming from loans and grants from Home Missions and church extension bodies. The building fund committee now has an intensive follow-up campaign under way.

The Coloured Women's Club, which has no connection with the church, is giving at least $500 to the building fund. When I was there the House Committee, a small group of church men and women, was planning a chicken-in-a-basket dinner to raise funds for new church furnishings.

The House Committee is a unique church organization. But so are most other groups at Union Church. There's one band of women known as Deaconesses. The name is a hand-down from the old Congregational Church, and the members visit the sick. Another group calls itself the Pastor's Aid. Their programme includes socials and fund-raising. The Women Workers promote entertainment events, and the Adult Workers stage socials.

"I'd like to divert more of their emphasis from fund-raising to spiritual things, but I guess their enthusiasm is natural with this big building programme," Dr. Este says.

Working on the Railroad

Union's programme for men is handicapped by the fact that many of the members are railroad porters and away much of the time. An AOTS group was formed there last year but its activities were disrupted by the building programme. A new coloured Masonic Lodge is also attracting many of the men, for the coloured people are great lodgemen. There are also chapters of the Elks and Oddfellows for the Negroes.

There are about 15 local groups of various sorts, and every one of them has its own ladies' auxiliary. The people of the church are involved in practically all of them. Dr. Este is chaplain of both the Elks and the Oddfellows and conducts special

(*Continued on page* 21)

Canadians spend six million dollars a year on the illegal Irish Sweepstakes • • • but less than 18% goes to the alleged beneficiaries

How Sweeps Skirt the Law

By M. B. PENGELLEY

TO persons unfamiliar with the operations of the Irish Sweepstakes, one of the most baffling mysteries is: if the Sweeps are illegal in Canada, how do people continue to win hundreds of thousands of dollars every year, have their pictures spread all over the front pages of the newspapers, and yet never so much as hear a policeman's knock on their door?

For an operation that is illegal, it seems unbelievable that more than 20,000 Canadians can hold tickets every year costing $6,000,000 and share prizes totalling almost $2,000,000 in this country alone.

How is it done and why does the government allow it to continue?

One of the secrets is that contrary to popular belief, there is no smuggling of funds into this country to pay the winners, no hasty conversion of pounds sterling into Canadian dollars. The prizes are paid in Canadian funds out of Canadian sales of Sweeps tickets. The balance, after the prize monies have been deducted, is sent to Ireland by bank draft.

Thus, sweepstakes prizes won by Canadians on a race held in England in support of hospitals in Ireland are paid by the thousands of fellow citizens who contribute to the money pool in this country.

It's a complex, intricate business; but it works. "By the time the winners are announced and their pictures appear in the papers, it's too late," says Deputy-Chief Albert Lee of the Toronto Metropolitan Police Department. "The only way to beat it is to crack down before the race."

The holder of a ticket on the winning horse stands to take $140,000. The problem is to transfer the funds from the Irish Hospitals' Trust Ltd., into the winner's hands without police interference. It is no great problem.

The lucky winner receives a telephone call, or a messenger comes running up to his front door. He is told that he now has a bank account (or if he had one, it is now about to have money in it). All he has to do is hop down to a certain branch of a certain bank and sign his name. It's that simple. There is no meeting in some back lane after midnight; no cash changing hands. Often, there is not even so much as the exchange of a cheque. Usually the bank does it all—by bank draft directly into the winner's account, with the manager all smiles and congratulations and no Sweeps agent to be seen within miles.

Consolation prizes of a few hundred dollars on horses that fail to run in the Sweeps are sometimes paid directly to the winner by the person from whom they bought their ticket. The latter usually invites the winner to accompany him to the bank where he counts out the cash or writes a cheque. Occasionally a cheque will be received through the mail although this practice has become less common since Canadian postal authorities started X-raying all suspicious letters.

Right now, the Sweeps have bank accounts under various aliases all across the country ready for immediate transfer to winners when the next set of races is run. Sweeps officials claim that in 30 years of operation they have never once defaulted payment—even in some cases where winners had lost their tickets.

On the other hand Sweeps agents have been known to offer the holders of tickets on favoured horses as much as $10,000 for a half share before the race is run. Thinking that $10,000 is better than none, the ticket-holder usually agrees and if the horse wins, the Sweeps promoters walk off with a nice chunk of the prize.

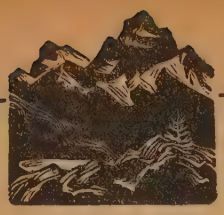
The Sweeps are based on three races run annually in England: the Grand National, the Cambridgeshire, and the Derby. North Americans last year gambled an estimated $35,000,000 of which less than 18 per cent. actually found its way to the support of Irish hospitals, according to the British Royal Commission in 1949.

The largest chunks of this huge public lottery go:

(a) to pay off expenses incurred in staging the extravaganzas
(b) to line the pockets of the promoters
(c) to pay off the winners.

The Sweepstakes in Ireland were approved as a national lottery by act of parliament in 1929. The original promoters of the scheme who had forseen their chance to make a fast killing were not disappointed; in two years both men were millionaires.

But in Canada, the Sweeps are illegal and every holder of a ticket is liable to a jail term of up to two years. The tickets, therefore, have to be smuggled into the country. Some years ago, tickets were mailed into Canada but when the postal authorities began cracking down, the Sweeps' officials had to devise more devious



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routes for getting them into the hands of Canadian distributors.

Distribution is overseen by a handful of Sweeps "agents" who live in the country and see that the people who actually sell the tickets in stores, factories and offices are kept supplied with booklets and encouraged to keep selling. It works like a giant spy ring.

Almost any enterprising individual knows someone who knows someone who knows where to get books of tickets to sell. Each Sweeps book contains 12 tickets and the salesman has the option of pocketing $6 on each book he sells or of keeping two tickets for himself. As an added incentive, he stands to win as much as $2,800 if he sells a winning ticket on the first horse.

When the Sweeps began, there was only one grand first prize and several lesser ones. In two years the first prize reached the incredible sum of one and three-quarter million dollars. Nowadays there are many first prizes — none more than $140,000. Sweeps prize monies are made up of units of $336,000 broken into shares of $140,000 for the first horse, $56,000 for the second, and $28,000 for the third. An additional $84,000 goes to lucky number winners, i.e., holders of tickets drawn on horses that also ran.

Winner's Reaction

Countless stories have been told of the way in which people have reacted to Sweeps winnings — many unhappily. A couple of months ago a man in Italy won $100,000 and died, doctors believe because he couldn't face living with so much money. Some years ago a couple in Woodstock, Ont., won a fortune and promptly got a divorce, split their winnings and took off. A 45-year-old cab driver bought himself a Cadillac with part of his $28,000 prize and started using it part time in his business; in two years he was broke.

Nine times out of ten, Sweeps winnings afford little more than a jolting break in the normal pattern of daily living. Most people find they are unable to cope with the responsibilities of sudden wealth.

For many Canadians, the obvious question is: should we have our own national lottery here in Canada? There are arguments both pro and con. The strongest argument for a lottery is that $4,000,000 in sweepstake ticket purchases goes out of this country each year in support of hospitals in a foreign country. Surely, it is argued, if gambling on this scale must go on, it would be better to keep the money within the country. "It's crazy to have that amount of money pouring out of the country," one man told me, "we should have a national lottery a couple of times a year."

At present such countries as Italy, France and Portugal conduct national lotteries two or three times a year, and England holds an annual lottery on the interest accumulating from certain premium bonds.

But the history in Canada has always been strongly anti-lottery and is likely to stay that way in the forseeable future. When the Hon. E. Bertrand presented a bill to permit the legalizing of lotteries back in 1934 saying it would help the Roman Catholic University of Montreal, it was soundly defeated. The Right Hon. R. B. Bennett declared during the course of the debate: "When I am asked to exercise my vote as a member of this house to say that we shall legalize that which has brought misery to the human race, I propose to exercise my vote against it."

Political Opposition

The Rt. Hon. W. L. Mackenzie King, then leader of the Opposition, also strongly opposed the bill: "I believe gambling should not be encouraged and I hold there are strong reasons why those who have to do with shaping public opinion should not further any measures which would publicly encourage gambling."

There is a chance that lotteries may come up for debate again at the current session of parliament if a Quebec member's bill is presented. If the matter does come up it may well provide the most explosive material since the now famous pipeline and Avro debates. On the other hand, the bill may never see the light of day. And many Canadians may be just as pleased if it doesn't. Certainly many parliamentarians would be happy to avoid it, for it is commonly recognized that issues involving moral decisions are among the hottest of political magpies.

Off hand, any such proposed legislation seems doomed to failure, despite the argument of those favouring a Canadian lottery that the proceeds would cut taxes and help build hospitals. The Canadian Medical Association is strongly against it. The churches are against it. And in its report of 1956, the Parliamentary Committee on Criminal Law recommended against a national lottery.

The argument against such a lottery is not purely one of moral objection. Dr. Harvey Agnew, formerly executive secretary of the Canadian Hospital Council, said flatly some years ago that neither hospitals nor taxpayers would benefit materially. In the case of the former, the lottery could not hope to keep up with the mounting needs of hospitals in this country unless it reached astronomical proportions; as for reducing taxes, the lottery system would be like robbing Peter to pay Paul.

A national hospital lottery in Canada would have to have colossal ticket sales to support the more than 700 public hospitals already existing and those that will have to be built as the country grows. The main reason the Irish stakes can claim modest success is that they have the whole English-speaking world from which to draw.

But unless Canada wished to enter into

(*Continued on page* 20)

udbury congregation builds

A Do-it-Yourself Church

By M. B. PENGELLEY

IN the nickel city of Sudbury, the mining and smelting hub of northern Ontario with a population of 50,000, they specialize in doing things the unusual way—even when it comes to building churches.

A year ago when the building committee of St. Paul's United Church looked over the lowest tenders they were startled. The rock-bed estimates were $45,000 more than the congregation could afford. It looked as though St. Paul's, whose basement had been built 10 years before, was going to have to wait another 10 years for a sanctuary.

But after the Rev. Charles R. Newton delivered a few lively sermons about Nehemiah and the rebuilding of the walls of Jerusalem, St. Paul's was able to recruit a work force of 200 men volunteers.

Last fall St. Paul's Church, in west-end Sudbury, was dedicated a month ahead of schedule and this spring the finishing touches will be completed and the landscaping done. Mr. Newton says the church was built for $185,000 but that hired labour would have shot the completion cost up to $250,000.

Actually, St. Paul's Church was built in three separate stages, all by volunteer help. The basement was built in 1949 for $28,000 (at a saving by volunteer labour of $13,000). The church gymnasium was built three years later for $15,000 (at a saving of $5,000). Then the main sanctuary was erected last year at a cost of $153,000 (and a saving of about $47,000).

Mr. Newton says that the total saving in labour costs has saved the congregation at least $65,000.

To get the ball rolling on the last lap of St. Paul's build-it-yourself plan, the congregation staged its own fund-raising campaign, pledging $60,000 toward the new project and paying off $15,000 which was still owing on the gymnasium.

The congregation produced an additional $60,000 in two bond issues taken out by members of the church in $100 amounts bearing interest of 4½ per cent. St. Andrew's United Church in Sudbury produced $25,000 towards St. Paul's building fund, half of which was an outright gift, and further smaller loans and gifts were negotiated.

When it looked as though the money were in the bag, St. Paul's members rolled up their sleeves. 200 volunteer workmen signed pledge cards promising to devote five hours a week to the job. They hired a foreman at $150 a week, took their orders from him and empowered him to hire a handful of skilled men at union rates.

Quickly St. Paul's work force was divided up into work-teams and one man was made responsible for telephoning volunteers when a big job was coming up, such as pouring the forms from 7.30 a.m. on a Saturday morning to 9 o'clock at night.

The basic building job took eight months with construction under way an average 75 hours a week. Mr. Newton says: "We saved the contractor's profits on plumbing and brickwork. Two firms offered us considerable discounts providing we bought 70 per cent. of our materials from them. A heating engineer gave us free advice on heating problems; an expert in construction scrutinized all our tenders and saved us from pitfalls, and an auto dealer offered us a truck free of charge whenever we needed it."

Throughout the whole campaign, says Mr. Newton, the congregation's morale has been high—even in the midst of the Nickel Company strike that sent 14,000 mining and smelting workers home from work for 81 days last fall. Church attendance is up and envelope and loose plate givings increased even under the strain of capital outlays. Missionary and Maintenance givings doubled after the church's pledge campaign.

St. Paul's Church today seats a congregation of 450 but there is a small chapel which will seat another 50 people and adequate accommodation for all organizations.

The interior of the sanctuary is in white oak panelling, and although the pulpit and lectern are wired for amplification, the acoustics are so good the apparatus is not needed under normal circumstances. ●

The New Church

This Is Our Church. But yesterday a gleam
Of visionary hope, and now behold
The glorious fulfilment of a dream
Conceived in minds by faith and trust made bold.
Here we foregather to unite in praise
Of Him who hovers near us to reveal
The purpose and direction of our days,
And wounds of inner conflict cleanse and heal.

A welcome waits for all who pass these doors
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The drooping spirit and the wayward heart.
Life is enriched and no one walks alone
Who finds a Church and takes it for his own.

—*Isa Grindlay Jackson*

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THE UNITED CHURCH OBSERVER
WHEN YOU WRITE TO THEM

What SHOULD The Church

"What special emphasis do you believe the United Church should make in its immediate future?" This is the question THE OBSERVER *put to a number of churchmen.*

Here's what two chaplains, a former editor, a college principal, a superintendent of missions, a professor and five parish ministers say:

* * * *

The Rev. Frank H. Morgan, MacKay Church, Ottawa, says:

The United Church must decrease the widening gulf that yawns between the local church and the administrative boards. This could be accomplished if men accepted administrative positions as they accept a call to a church, not for life but for about a dozen years. Any position at headquarters ought to terminate automatically at the end of a dozen years and the man go back to a local church. He could return to headquarters after having had a pastorate for a similar term. I would make no exception to this rule for then every case would be the exception.

I would apply a similar healthy rule to our theological faculties. Any man appointed to train ministers for service in a local church must have at least a total of 10 years' service in two different churches even if he is only teaching Hebrew. Any one teaching practical theology ought to have had both a rural and city pastorate in Canada. He should only hold this position a dozen years, unless he is serving a local church while lecturing.

The Rev. Gordon W. Porter, Superintendent of Missions, Quebec and Eastern Ontario, says:

The special emphasis the church should make grows out of the word "concern." The Christian fellowship is the community of the concerned. God was so concerned that he came to our rescue in a very wonderful way, and we must be as serious in our concern to serve him as he was to reach us. Concern can prove costly but only a faithful and honest devotion is worthy of our Divine Lord.

Real concern will lead the church to find a new sense of missionary vocation. Our approach to the mission of the church is too casual and superficial. We need to capture a new sense of the uniqueness of the gospel and a new sense of urgency as we carry the saving ministries of Christ to a needy world. These new powers can only come from study, prayer, vision and sacrifice.

Another area into which the spirit of concern, if faithfully followed, will lead the church is the region usually described as "temperance." A tragic disorder called alcoholism is the price many are paying today for their easy and uncritical acceptance of conventional drinking patterns. Our church's policy of voluntary total abstinence needs to be sympathetically explained and commended to our generation. We need to help our people resist a temptation which has such power to hurt.

The Rev. I. R. Edwards, Command Chaplain, R.C.N. Pacific Coast, says:

I believe this present period of phenomenal church expansion must be tied in with a corresponding exercise in "rootage"—i.e., lengthening the ropes means strengthening the stakes.

More and more emphasis will consequently have to be laid on the teaching function. Matters of doctrine, belief, and being able to give "a reason for the faith that is in us" loom large as the paramount concern of pulpit and pew to the end that the legacy of the Church of Christ, the loyalty of His followers, and the life shared by all, is made relevant and meaningful.

The Rev. Norman A. McMurray, Wesley Church, Montreal, says:

In view of the fact that within the next few years the United Church will be receiving its millionth member, I believe that it would be an appropriate time for giving special attention to what has been called "veracity in membership." We may well be proud of having a million members but there would be more solid reason for our pride if we could feel that membership was being taken seriously. We have too many members who are members "in name only but not in deed and in truth."

The Rev. G. Preston MacLeod, Knox United Church, Calgary, says:

I am not especially aware of any single urgent and critical special emphasis to which the church is powerfully called in the immediate future. The church must go on being the church in its many and varied expressions of worship, witness and service, with vigour, hope and persistence.

The new curriculum for Christian education comes to mind. Though its actual shaping is in the hands of relatively few

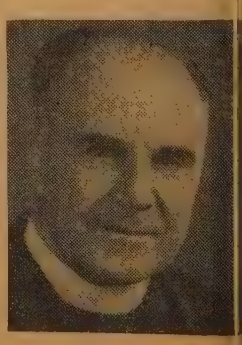
Padre Edwards

Dr. Porter

Dr. Forbes

Dr. McMurray

Dr. MacLeod



Dr. Munro

Be Doing?

embers, it is of utmost importance to the whole church. It ll be the means on which the whole church must depend to ain our children to intelligent knowledge of the Bible and sitive belief in the Christian faith.

A further thought: Congregations would be strengthened by emphasis on study, discussion and Christian fellowship on the rt of adult men and women. Adult education is being developed bidly in the secular field. Can the church develop effective eans of giving to adult members a more mature grasp of ristian doctrine and ethics and their roots in the Bible as "the e witness to God's word and the sure guide to Christian faith d conduct"?

The Rev. R. F. Schnell, Principal, St. Andrew's College, skatoon, says:

A very important aspect of our church's life which must ceive increasing consideration is the matter of doctrine, pecially the doctrine of the ministry.

Candidates for the ministry conduct services and preach the Word with the authority of some court or department of the church for at least 12 months—and in some cases for four or five years. Yet, before ordination they are licensed to preach. What does this mean? With regard to ordination, is it just a service of formal admission to the "professional" ministry, or is some special grace imparted at this time?

Another factor is the increasing use of the term "Reverend" as a form of address. It seems that many of our lay people are using the term as the equivalent the Roman Catholic term "Father," and yet our doctrines of e ministry are quite different. Thus there is obvious confusion the public mind as to the nature of the ministry.

No matter of doctrine can be treated separately, but other ctrines are involved in it. So with regard to the ministry, the ctrine of the Priesthood of Believers and the doctrine of the urch must come under our consideration. These things point the need for some ordered formulation of the doctrines.

The Rev. J. Arthur Forbes, St. Paul's Church, Fredericton, ys:

I believe we should move to obtain for our church more ability and authority in the area of the conference and the esbytery, perhaps, particularly the presbytery. I believe that

(*Continued on page* 20)

Capt. Johnson

Dr. Archibald

Prof. Fennell

"Any position at headquarters ought to terminate at the end of a dozen years and the man go back to a local church. I would apply a similar rule for theological faculties."

"Being able to give a reason for the faith that is in us looms as the paramount concern of pulpit and pew."

"Adult education has been crowded out by our attention to many worthy projects for youth, and for social fellowship among youth, couples' clubs, etc."

"There is a definite trend toward congregationalism in our church today."

"There are many whose understanding of the Christian faith is very immature . . . their growth has been arrested at the mental age of 12."

"Our approach to the mission of the church is too casual and superficial."

"The United Church is becoming just another Canadian denomination. Where is the sense of the sin of denominationalism that possessed our hearts and urged us into union?"

Mr. Philip Barron

Rev. J. A. Davidson

Mrs. G. Taylor

Rev. V. Fiddes

• Fellowship by Radio • To Live and Walk

Letter from London

By PHILIP BARRON

A NEW means of promoting fellowship with Christians in others lands will be demonstrated at the Methodist Conference in Bristol in July. The Conference will be the first ecclesiastical gathering to have its own radio station.

This off-beat development can be traced back to 1957, when the Rev. Arthur Shepherd and some of his church members at Berry Brow, Huddersfield, formed the "Huddersfield South Methodist Radio Club." Soon the club's call-sign, G3LQK, was being picked up by amateur radio enthusiasts all over Britain and overseas. The World Methodist Council heard about it and asked Mr. Shepherd to start a World Association of Methodist Radio Amateurs and Clubs (WAMRAC).

Recently Mr. Shepherd, who has moved to 75 Park Road, Mansfield, Notts., passed the Morse Test and became Britain's first Methodist minister qualified amateur. A local amateur presented him with a low-power, all-band transmitter and he has had a Q.S.O. (chat) with amateurs in North America, Australia, the Fiji Islands and elsewhere. He has formed a new club in Mansfield (G3NJB).

The idea is not religious propaganda (forbidden over amateur radio) but to enable interested groups of Methodists (and other Christians) to have regular personal fellowship with those in other lands without having to travel.

The Post-Master General has granted a special call-sign for the Bristol Conference exhibition station, GB3BMC, through which Mr. Shepherd expects to make hundreds of new contacts.

* * *

Dr. W. G. Berry, giving his impressions of the visit to Canada of the Rev. William Gowland, Britain's pioneer of industrial evangelism, tells readers of the *Methodist Recorder:* "Canada stands at the height of a great industrial revolution. We are determined not to make the mistake which was the tragedy of the Church in Britain during the Industrial Revolution, when she did not always get down to the dirt and muck of life in urban and industrial society." The Church in Canada, he said, could go into her industrial revolution on the ground floor.

"The Church in Britain failed to capture the Industrial Revolution for Christ. We are hoping and praying this may not happen in Canada. That is why we asked William Gowland to come over here to share his vision and his practical technique with us."

* * *

Talking of industry, a new company registered with the Board of Trade is called Christianity in Industry Ltd. It has ten unpaid directors and aims "to promote contacts between religious and industrial bodies." The prime mover was the Rev. Michael Brooke, industrial chaplain to the Bishop of Manchester, but founder-members include a bank manager, a trade union official and a managing director. Financial support is coming from private sources.

Projects in hand or being taken over by the company include: industrial chaplaincy work, in association with the Manchester branch of the Industrial Christian Fellowship; Christian adult education work for men in industry; promotion of centres of Christian training and recreation, including one connected with the parish church of Trafford Park, Manchester; and the publishing of *The Leader*—a paper whose aim is to promote Christian discussion among men and women in industry, and which already has a circulation above 10,000 (a specimen copy may be had from 21 Barnfield, Urmston, Manchester).

Marshalled by the Spirit

By J. A. DAVIDSON

IN May 1944 a German soldier serving in Normandy received a postcard wishing him health and happiness at Pentecost or Whitsunday which fell on May 28 that year. With some European Christians it is a custom to send greetings at Pentecost, much as we do at Christmas and, to a lesser extent, at Easter.

Nine days after Pentecost that year, on June 6, the fury of Allied might hit the beach defences of Normandy. In the fighting in the Canadian sector of that dreadful beachhead the German soldier was killed. The card wishing him a healthy and happy Pentecost was found in one of his tunic pockets in the course of a routine examin tion, and, being deemed of no significan for military intelligence, was cast on th ground. I was nearby at the time an attracted by the fine picture of sprin flowers on the card, picked it up.

I was unable to read what was print and written on the card, but I was able discern a scripture reference beneath th picture, "Gal. 5: 25." I referred to m pocket New Testament and found th verse: "If we live in the Spirit, let us al walk in the Spirit."

That verse seemed to mean so much, b I was unable to grasp its meaning. And m confusion was increased when a friend wh knew some German told me a few da later that it was a Pentecost card and n as I had thought, an Easter card.

The meaning of the verse was not ma clear to me until some three or four yea later when as a theological student I work through a commentary on Galatians by th Scottish scholar, G. S. Duncan. Dr. Dunca points out that the Greek word which translated as "let us walk" expresses th idea of walking in a row, and he says th Paul was probably referring not so mu to individual conduct as to the relations Christians with one another. And he par phrases the verse in this way: "If o individual lives are lived 'in the Spirit,' l us also allow the Spirit to marshal us our corporate relationships."

". . . *let us also allow the Spirit marshal us in our corporate relationships* Paul sent that admonition to the Christia in Galatia at a time when controvers threatened to split the Church. He remind them that as individual Christians th should live by the Spirit, be guided by t presence and activity in their souls of G whom they knew supremely in and throu Jesus Christ. But he told them that th wasn't enough: he said that if they live individually in the Spirit they must al allow the Spirit to marshal them in the relations with their fellow Christians in t Christian fellowship.

"If we live in the Spirit, let us also wa in the Spirit." "If our individual liv are lived 'in the Spirit,' let us also allo the Spirit to marshal us in our corpora relationships."

But do we "allow the Spirit to marsh us in our corporate relationships"? To wh

• Two in Africa • From Street to Sanctuary

degree are we marshalled in the Church by mere habit and by a rather inert and ingrown piety? By an unquestioning and superficial acceptance of religion as a "good thing" which has an important role to play in the maintenance of "our way of life"? By a vested interest in the machinery of a religious institution?

Dr. F. R. Barry has written about "a creative spontaneity which sings through the pages of the New Testament." And he says, "This is what called the Church into being, and this, rather than any organization, has preserved it through the centuries." The Church, whatever else it may be, is essentially a fellowship of the faithful, a fellowship of those who live "in the Spirit" and who are marshalled by the Spirit; that is the message of Pentecost.

Editor: The season of Pentecost is from Whitsunday to Advent.

Tom and Cecilio

By GLADYS TAYLOR

THIS is the story of two men. Two men, different in colour, race and stature; different in origin, training, and even in clothes. They are altogether different, except in two things. They both believe in the same God and, by an odd coincidence, they both spend most of their time thinking of Us!

Tom is a white man, slim of stature, brown-haired and with dark eyes that have a dream in them. Montreal born Tom Brown moved to Ottawa in his youth. There he became a member and active in YPU of Stewarton United Church, and worked as a reporter on the Ottawa *Farm Journal*. He received a Bachelor of Science degree in Agriculture from Macdonald College, and somewhere along the way decided to become an Agricultural Missionary. Sent to Angola he met the young Canadian W.M.S. missionary nurse, Beverley Woods. They were married in Angola and their three children were born there. Tom and his wife now both serve at the Cavango leprosarium.

Tom's friend Cecilio is a big, black man with shiny dark skin and tightly curled hair. He was born in a village of thatched mud huts where the flies swarmed in a ceaseless hungry hum over the exposed refuse and the unhealed sores of naked, skinny children. But Cecilio was one of the fortunate ones. He managed to get an education and became a teacher. Life seemed very secure to him and then disease, as it so often does to the vulnerable African, struck. Leprosy! Out of his own learning he recognized the disease—and Dr. Sidney Gilchrist at Dondi confirmed it. Horrified, Cecilio faced his future—and a few days later, though by a much different and more tragic route, he too, arrived at Cavango leprosarium. Cecilio and Tom met.

As it turned out Cecilio was to be one of the fortunate ones. His disease was arrested and he was eventually pronounced free to return to his tribe. He was overjoyed of course. And then one day, just before he was to leave, he followed Tom about Cavango at his work.

And that night Cecilio did a lot of thinking.

He thought of his own village, not far away compared to the distance Tom had travelled from Canada, and how he, Cecilio, had hated to leave it and his friends and tribesmen. He wondered how Tom had felt about leaving Canada. He wondered who Tom had left behind in Canada. Cecilio thought of his teaching job and how he had hated to leave the opportunities it held for him. He wondered what opportunities Tom had given up in Canada. And then Cecilio thought of his own fly-infested village and remembered the instinctive look of horror, quickly followed by compassion that he had seen on Tom's face when the worst cases were brought in. He was sure Tom sometimes longed for the sanitation and comfort and plenty of his old home.

And in the morning Cecilio had made a decision.

Haltingly he told Tom about it. "If you can leave Canada for us," he had waved at the sick and destitute black people they could see about the leprosarium, "surely I can leave my teaching job for them, too."

And so it is that Tom, the white man from Canada, and Cecilio, the black man from the African hut, work together at Cavango leprosarium. They have both made a sacrifice to be there. But they are too busy to think of that. In fact, though you may not believe it, they spend most of their time thinking of us.

As an agriculturist Tom keeps thinking, "Will they send me enough money to buy that piece of machinery so we can farm more land?" or "Will they send me enough money to buy enough livestock for these people to have meat in their diet for the first time in their lives?"

And Cecilio, who now works in the laboratory, keeps thinking, "Will they send enough money for us to buy those new drugs and built that wing on the hospital?"

It's strange isn't it, that two such different men as white Tom and black Cecilio should love the same God — and spend most of their time thinking of us. It makes us almost like one big family doesn't it?

The Narthex

By VICTOR FIDDES

THE late Archer Wallace and the late Peter Bryce were friends of long standing. They knew each other well enough that they could afford to joke at each other's expense. On one occasion when Dr. Wallace was occupying his friend's pulpit at the Metropolitan Church, Toronto, he had occasion to refer to something—literature perhaps — that was available in the "vestibule" of the church. He then added, facetiously, "I'm sorry, your minister tells me that I'm supposed to call it the 'narthex'."

Actually Dr. Bryce was right. A narthex and a vestibule are not the same thing, although the narthex may, and frequently does serve the purposes of a vestibule. At the Metropolitan Church there is both vestibule and narthex.

The original function of the narthex in the early Christian Church was to provide an area for catechumens and other interested people from where they could see the action of Christian worship without actually participating in it. While the narthex of a church no longer serves this particular purpose the narthex still retains or should retain its symbolic and practical function as a kind of an intermediate place between the sanctuary and the world. The narthex area should prepare one, both physically and spiritually, for participation in Christian worship. It is not just a place to leave one's hat. It is a place to examine one's

(*Continued on page* 21)

Edward Cragg

Lost Sayings About The Kingdom

IN 1946 archeologists discovered a tomb in upper Egypt about sixty miles from Luxor. There they found a collection of 114 sayings of Jesus which form the so-called *Gospel of Thomas*. A number of hitherto unknown sayings of Jesus were contained in this leatherbound papyrus book.

One of these expands the words of Jesus recorded in Luke 17: 21: "The Kingdom of God is within you." The *Gospel of Thomas* quotes Jesus as saying, "If those who lead you say to you: Behold, the kingdom is in heaven, then the birds of heaven will precede you; if they say to you that it is in the sea, then the fish will precede you. But the kingdom is within you."

Therefore no fish can swim to its shores, no bird can soar to find it. But any of the children of God can enter it; for it is within ourselves.

What is the mode of entry into the Kingdom?

Another of the "lost sayings" of Jesus gives the answer in this intriguing fashion: "Except ye make the right hand as the left, and the left hand as the right, and that which is before as that which is behind, ye shall not know the kingdom of God."

When does the right hand become as the left, and that which is before as that which is behind? When a man turns around! Then all directions are reversed. And the word "conversion" means literally a turning around. Conversion is then the gateway into the Kingdom. After following the way of our own will, only a radical "about-face" can enable us to follow God's will.

How can we be sure that we have indeed entered the Kingdom? The answer may be found in a saying of Jesus quoted by Origen, an early Christian writer:

> He that is near me is near the fire;
> He that is far from me is far from the Kingdom.

"He that is near me is near the fire." What fire? Surely that which Jesus had in mind when he said, "I came to cast fire upon the earth; would that it were already kindled!" (Luke 12: 49)

All the cold Christians, all the dull Christians, all who have never tried to kindle the glow of faith in others, would do well to ponder this saying. If there is no fire in our Christian life, the probability is that we are far from the Kingdom.

What is the most important aspect of life in the Kingdom of God? Surely it is the presence of the risen Christ, guiding us to a knowledge of the will of God, giving us strength to do it.

So from the sands of Egypt comes this lovely saying, found by the British archeologists Grenfell and Hunt in 1898: "Wherever there are two, they are not without God, and wherever there is one alone, I say that I am with him. Lift up the stone and there thou shalt find me; cleave the wood and I am there." As the mason works at his stone, as the carpenter fashions his plank, Christ is the unseen but real companion. What an amazing promise!

Therefore we are not surprised to encounter this further saying, found by the same archeologists in 1903: "Let not him who seeks cease until he finds; and when he finds he shall be astonished. Astonished, he shall reign; and having reigned, he shall rest."

Wonder is the key-note of the Christian life — above all thankful wonder that "The Lord of love came down from above to dwell with the men who work."

Something Old and Something New

FAMILY worship is coming back. We have heard the statement frequently in recent years. And the signs confirming it are plentiful. This is one of the most popular subjects for discussion at Couples' Clubs and Family Camps. Ministers and church workers report an increasing demand for literature and suggestions to help parents begin family worship. Almost every month there are new books appearing to give help and guidance along these lines.

Family worship is not coming back in the form that our parents knew. Families are creatively experimenting with different ways of worshipping together. And many of them are sharing their findings so that other families may be helped and encouraged. The following recent books are just such shared experiences and materials.

Quiet Time—compiled by Edward Staples (The Upper Room —50c.). This is a collection of almost 200 brief services contributed by American and Canadian parents for use with families in which the children are under nine years of age. Most of them include a story, a scripture reference, and a sentence prayer. They are ideal for use at the table or at bed-time.

Our Family Worships at Home — The Gedhard Family (Abingdon Press—$2.50). In seven weeks of daily worship experiences, a whole family that includes teen-agers and younger children shares its explorations in knowing God through His Son, the Bible, and the testimony of others. Particularly helpful for families with children over nine years.

Grow in Grace—Adrian and Grace Paradis (Abingdon Press —$2). A layman and his wife have gathered stories and other materials that they found helpful in leading family worship in their own home where the three children were between six and 15. The emphasis is on God's wonderful world and the growth of character.

With Happy Voices—Mary Norfleet (Knox Press—$3). This is a collection of 60 stories and conversations for use with small children at prayertime in home or Sunday School. They are grouped according to seasons, and would be a help to parents who are just beginning family devotions with children under nine years.

Those Good Old Days

OUR neighbour is 92 years young. A minister's widow, and a great-grandmother, she has an abundance of friends and a wealth of rich memories. To spend an hour with her is to be transported back to the days when ministers packed up their families and belongings every four years and moved—by wagon!—to a new home. Her tales are told with warm appreciation of the people involved, whether they had been considerate and helpful, or just plain thoughtless.

She recalls parsonages so big and rambling that the youngest child would become quite lost therein on the day of their arrival. One parsonage had fallen heir to a succession of ministers with increasingly large families, and each of them had added a room during his stay. A man with more than a dozen children had added the final touch to an amazing conglomeration of rooms, just before our friend inherited the monstrosity. On the day of her arrival, the carpets from all of the rooms were found in one magnificent heap—cleaned, but not labelled. She still wonders to which rooms they really did belong!

With a good-humoured chuckle, she recalls one move that

ook her household to a charge that was involved in a minor ivil war about which preaching point would have the minister ve in its parsonage. The discussions had progressed to a point here the cookstove was set up in one house—and the pipes or it defiantly held in a house on another point. No solution ad been reached when the minister and his family arrived, so ll their worldly goods sat outside on an open wagon through a ight of heavy rain.

Our friend stoutly maintains that those were good years, just he same. These incidents were no true indication of the real pirit of the church members!

YOUR FAMILY BIBLE READINGS

Monday	June 1.	Ahab Craves Naboth's Vineyard.....1 Kings 21: 1-7
Tuesday	June 2.	Jezebel and Naboth.....1 Kings 21: 8-16
Wednesday	June 3.	Elijah Denounces Ahab.....1 Kings 21: 17-20, 27-29
Thursday	June 4.	False Prophets Promise Victory.....1 Kings 22: 1-12
Friday	June 5.	Micaiah Promises Defeat.....1 Kings 22: 14-23
Saturday	June 6.	Micaiah Imprisoned.....1 Kings 22: 26-37
Sunday	June 7.	Call to Repentance.....Jeremiah 22: 1-5, 13-16
Monday	June 8.	Naaman Seeks a Cure.....2 Kings 5: 1-7
Tuesday	June 9.	Elisha Cures Naaman.....2 Kings 5: 8-14
Wednesday	June 10.	The Only God.....2 Kings 5: 15-19
Thursday	June 11.	Gehazi's Covetousness.....2 Kings 5: 19b-27
Friday	June 12.	God Loves Righteousness.....Psalm 33: 1-12
Saturday	June 13.	God's Steadfast Love.....Psalm 33: 13-22
Sunday	June 14.	Thou Hast Saved Us.....Psalm 44: 1-8
Monday	June 15.	Jehoshaphat Sought God.....2 Chronicles 17: 1-6
Tuesday	June 16.	Judges Appointed.....2 Chronicles 19: 4-10
Wednesday	June 17.	"Our Eyes Are Upon Thee".....2 Chronicles 20: 1-12
Thursday	June 18.	The Battle Is God's.....2 Chronicles 20: 13-21

Little Lambs—or Small People?

OUR discussion was progressing very well in the parent-education class. The text book of the moment said that a child must be accepted and approved by his own age group in order to be secure and well adjusted. Members of the group were agreeing that sloppy clothes must be tolerated, late hours condoned, and even the keys to the family car surrendered with good grace—for Jill and Joe must be helped to find popularity with their gang. They must not experience the insecurity of feeling different.

"Fiddlesticks!" exploded one parent. "The rest of you may be raising sheep, but I'm not. I *want* my children to be different, so different that they will have the courage of their own convictions, so different that some day they will make a worthwhile contribution to their generation, instead of doing nothing more significant than keep up with their neighbours!"

This aroused mother is not alone in her revolt against the popular concept of a well-adjusted child. This is a matter of concern for Christian parents in particular, for as we attempt to develop Christian character in our children we are expecting them to be different from many of their fellows.

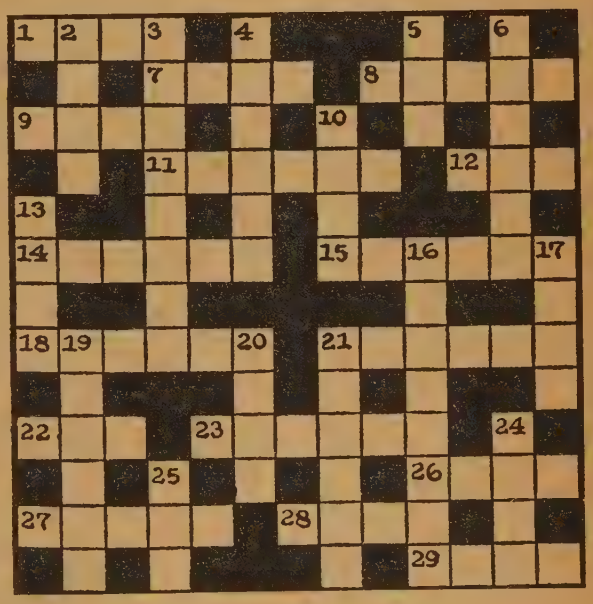
As a Christian parent, what do you feel about this? What has been your experience with your own family? Will you share your convictions and discoveries with the rest of us?

The Music Makers' Corner

THIS tiny tale came to me on the way home from Maple Grove anniversary, which was held in the school, because there isn't a church yet. The congregation will build one this summer near an orchard, and not far from the school. Forty-two little tots sang their piece then toddled off to their play-room. Two other groups sang sweetly, then the junior choir did their anthem, clad in white gowns. One of the three Susies in this choir gave me her carnation. Now she is a Music Maker. So many willing workers took part in the service, that I had nothing to do but give the sermon. I tried in vain to put the grown-ups to sleep. As I talked to the 200 children in an intimate way that would have made my professor of preaching disown me, we let our minds go along together with stories of the carpenter's Son as He did His daily good deeds in Nazareth; we saw a real princess, a dollar pram with two million-dollar babies in it, Terry, who helped to change her father's life for the better, Susie and Sammy in their struggle for right living, the weekly activities of Music Makers . . . then we said a prayer which brought us very close to the One who loves all children, and whose presence we felt in our service. The minister and his wife, with their little boys David and Paul, helped so much to make the morning a happy one. Perhaps some time they will have a sister Susie, then I'll get another carnation.

Fred. J. Howard

YOUR FAMILY CROSSWORD PUZZLE



ACROSS

1. In what valley was Goliath the Philistine slain?
7. Famous public school.
8. Who dissuaded Israel from the opinion of their own righteousness, by rehearsing their several rebellions?
9. Who married Ruth?
11. Resounded.
12. Attempt.
14. Who else, besides Priscilla, expounded the way of God more perfectly to Apollos?
15. One invested with interim authority.
18. Sets fire to.
21. Who anointed Saul in accordance with God's instructions, in order that Israel might have a leader to deliver it from the Philistine yoke?
22. "As proper a . . . as ever went on four legs" (Shakespeare, "The Tempest").
23. Disclose.
26. Metal.
27. The inhabitants of two places saw Peter heal Aeneas of the palsy. One of these places was Lydda. What was the other?
28. "Whoso findeth a . . . . . findeth a good thing, and obtaineth favour of the Lord."
29. Make a loan.

DOWN

2. Watch.
3. Who fortified Jerusalem, and cut off the water from Sennacherib's camp?
4. Who advanced against Ai, being at first repulsed in consequence of Achan's offence in having appropriated a portion of the spoil?
5. Who said to God, "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes"?
6. What brook did our Lord and the disciples cross on the night of the betrayal?
10. Be afraid.
13. Who, hearing his ruin foretold by Samuel, was sore afraid and fainted?
16. A Jewish doctor of the law, St. Paul's tutor.
17. Inform.
19. Who said to Hezekiah, when he was sick, "Thus saith the Lord, Set thine house in order, for thou shalt die, and not live"?
20. Appear.
21. The name given by the Amorites to Mount Hermon.
24. "He was not that Light." Who is the "he" spoken of?
25. Obtained.

(Solution on page 31)

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SWEEPS SKIRT LAW

(*Continued from page 12*)

the realm of international skulduggery—smuggling tickets into foreign lands and having them distributed and sold against the law—all tickets would have to be sold inside this country. Based on the ratio of the Irish Sweeps, it would take $40 million in ticket sales to build a single $8½ million hospital wing.

Many Canadians argue that they would rather pay money to the government in hope of getting back a substantial prize than just hand it over in the form of taxes. "They forget," says a prominent anti-lottery spokesman, "that they have to help pay not only for the prizes that other people win but for all the costs in connection with holding the lottery."

But despite this, others say they would go along with the idea of a Canadian lottery once a year if they could be sure it would be conducted fairly and honestly. They would want expenses trimmed to a bare minimum and no "middle men" walking off with a major share of the proceeds. The bulk, they say, would have to go to the hospitals or to the reduction of taxes.

Yet who would run such a lottery and how could Canadians be certain that it was being operated honestly and efficiently?

Some years ago, the plates used in printing tickets for the Irish Sweeps were stolen from the printers' offices in Ireland. Shortly afterward, thousands of bogus tickets flooded Canada. Ticket sellers distributed them along with legitimate ones and sent in the proceeds to addresses supplied by an international ring of hoodlums.

Objectively speaking, the practicability of a Canadian lottery seems dubious, to say the least. After trying it out in France in the years before World War II (lotteries have since been reinstated in France but still are a headache), M. Daladier, then premier, observed: "It proved bad for people's morals to let them live in expectation of getting rich by luck instead of by hard work."

Moreover, the experience with Irish hospitals shows that philanthropy is undermined and gifts disappear for the most part when lotteries are introduced as the major means of support.

William Wand, Lord Bishop of London, testified before a British Royal Commission on lotteries in 1949: "The contributions previously given voluntarily to Irish hospitals have been brought to an end. The financial advantages to the hospitals is not more than one shilling, threepence out of every 10 shillings contributed.

"Instead of the gain being used for capital extension, it has had to be used to make good the annual income. At the same time, the spirit of genuine interest in the hospitals and their work has been undermined."

Australia Disillusioned

Similar disillusionment over lotteries is now being felt in Australia. In the State of New South Wales gambling has spread and intensified so greatly in the past few years that it is reported in danger of getting out of control. The Christian Brothers of the Roman Catholic Church are currently offering a $400,000 hotel as first prize on a lottery they are running to raise money for a church college. And the state government has been running mammoth lotteries with prizes of $200,000 to raise money to build a new opera house in Sydney.

The Protestant churches in Australia are alarmed, for last year the people of New South Wales spent $480 million on gambling—representing one-quarter of the state's retail trade! The superintendent of the Central Methodist Mission in Sydney, the Rev. Alan Walker, says gambling will be the supreme issue at the next state elections. He wants the present labour government roundly defeated "to rescue this state from the galloping moral corruption infecting it."

Apart from economic hazards, many responsible Canadians contend that lotteries are wrong in principle because they exploit the individual. There is some truth to their contention. It seems to be a fairly obvious fact that in many cases the Irish Sweeps collects funds from those who can least spare the money and can least resist the temptation to gamble.

"National lotteries," says Dr. J. R. Mutchmor, of the United Church, "are in

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ct a tax on the poor since the money omes from the hundreds of thousands two and three dollar bets placed by orking people who can ill afford it."

Assuming that any proposed legislation r a lottery in this country will be efeated, one is nevertheless bound to onder what steps, if any, will be taken in ature to control and possibly eliminate the bending of millions of dollars every year y Canadians on foreign lotteries.

Betwixt and Between

Whether or not the government will take eps to tighten up on foreign ticket sales a moot point, however. At the present me it is unlawful according to Section 236 the Criminal Code to buy or sell lottery ckets, but application of the section is ratic and unpredictable. Some say that e government finds itself between the evil and the sea on the issue since there e as many Canadians in favour of allowg the Sweeps to operate as oppose it. ut although there is little doubt the ractice *could* be stamped out, any such ction would require extraordinary vigilance the part of the law-enforcement agencies.

Some years ago the Bell Telephone efended its right to install phones anyhere on request, providing they had quipment available. The point came up hen excessive numbers of phones were rdered on certain premises. Police knew e phones were being used by bookmakers the off-track betting racket and wanted e telephone company to refuse to coperate. But the Bell Co. objected it had o right to make such decisions. Similar ction might be taken with regard to banks ccepting accounts from suspicious persons. ut the banks would undoubtedly argue eir right to issue accounts without prying.

Rights and Freedoms

Another suggestion for clamping down n the Sweeps racket has been that the CMP be requested to take over all telegraph communications a few hours before ace time and intercept pertinent messages. But while such action would undoubtedly orpedo any further sweepstakes operations this country for some time to come, opular opinion seems to regiment against ny action which threatens to set precedents gainst the rights and freedoms of the ndividual—the right and the freedom to rder a telephone where one pleases, to nstitute a bank account without question, r to send a private message by wire without the suspicion that it is going to be crutinized by strangers.

And no elected government is going to o out of its way to disturb these basic lemocratic rights. That is the real quandary n which the government finds itself today n regard to lotteries. As one member of Parliament put it recently: "We ought to onsider ourselves lucky that the Sweepstakes are run by the Irish and that we aven't got that kind of thorn within our own body." ●

PREACHER A BOOTBLACK

(*Continued from page* 10)

services for them at the church each year. He doesn't get to many lodge meetings himself, but he is also a Mason. Three years ago he became the first coloured member of St. George Masonic Lodge.

He also keeps in close contact with the coloured community through their labour brotherhoods. Every February four organizations of sleeping car porters, red caps and other coloured railway employees hold a "Brotherhood Service" at Union Church.

Now that the Negro community has done something about improving its church facilities, Dr. Este is hoping they will also solve the problem of staff. "If we could just get one of our girls to train as a deaconess and come back to work among her own people, and a young man to enter the ministry, our future would be much brighter," he says.

It is 46 years since Charles Este started shining shoes in a Montreal Hotel. For the past 36 years he's been minister of Union Church. His tall, straight frame and quick step belie his years, but retirement is just a couple of years away. He is already talking about finding another job somewhere, for there is still plenty of life in the bootblack-turned-preacher. ●

THE NARTHEX

(*Continued from page* 12)

motives. For this reason the word vestibule is no adequate substitute for the historic word narthex.

Medieval architecture, for the most part, quite overlooked the importance of the narthex area. In medieval catholicism the worshipper was not required to work out any subtle relationships between himself and the action of the liturgy. That was done for him by the priests. The liturgy was carried through whether the worshipper was there or not. The worshipper was simply thrust in and out of the building through a narrow porch at the west end or at one of the transepts.

In our day, as in the early church, the worshipper knows that tension exists between the church and the world. Whether he be a Roman Catholic or a Protestant he knows that there are relationships that are going to have to be worked out in the seemingly inconsequential act of going to Church. He can no longer walk blissfully off the street to his pew. His experience is closer to that of the early church than he quite realizes.

It is not surprising therefore that younger architects both in this country and on the continent are giving fresh consideration to the relationship of nave to narthex and in the design of their contemporary buildings are attempting to introduce elements of design that recognize that relationships have to be worked out by the worshipper as he moves from the street to the sanctuary. ●

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Memories of the Nazis

Bishop Dibelius

(Excerpts from an open letter from Bishop Dibelius, head of the East German Church and Joint President of the World Council of Churches, to Mr. Otto Grotewohl, Prime Minister of East Germany.)

Dear Mr. Prime Minister:

. . . Inasmuch as the Government of the German Democratic Republic refuses to negotiate with the legitimate Boards of the Church located in West Berlin, I can take no other course, however much I may regret it, but address you by means of this Open Letter.

In your recently published speech you have claimed that the future belongs to socialism and that this socialism rests on the teachings of Dialectical Materialism. This Dialectic Materialism, as you say, is the foundation of all true scientific discernment, even as all exact scientific knowledge is said to be destined to end up in Dialectical Materialism.

It is true, Mr. Prime Minister, that you avoid the use of the word "atheistic" in your speech. However, the whole context of your speech is proof of the fact that an atheistic concept of life is referred to. Your speech becomes a State-sponsored proclamation of atheistic thinking. Consequently the State is in variance to its population's basic Christian convictions. I would beg of you: Do not deceive yourself about the fact that people of Christian convictions can never feel at home in an atheistic State.

The antagonism becomes fully evident in your discussion of morals. You feel urged to conclude: "Whatever serves the cause of socialism, is moral."

The Nazi Slogan

This maxim calls to mind painful memories of the Nazi slogan: "Whatever serves the German people, is good." At that time, the Protestant Church refuted the authoritarian sentence earnestly and undauntedly; the Church must also reject the thesis you propose. The living God alone decides what is good or bad, moral or immoral—no man, no movement, no class or concept of life! The standard of moral life are the Ten Commandments and the teaching of the gospel. Christendom will never accept the new Ten Commandments devised by men (drawn up by Communist head Walter Ulbricht). Nor will it accord moral validity to maxims which could be exploited by any worldly movement.

For example, if the armed Forces of the German Democratic Republic are called upon by their superiors to hate people of different persuasion, Christendom in Germany can only respond with a definite and everlasting No.

Wish No Privileges

We desire no privileges over those who do not share our faith. We only ask for one thing, that the State should not use the powers at its command to pave the way of atheism and to push the Christian faith into the corner. . .

The Press, which in the German Democratic Republic is bound to the directives of the State, is called upon to make propaganda for the "Jugendweihe" by every means; the same is true in the economic order. In the State-sponsored schools, religious instruction is not only prohibited, but children are being herded to the Jugendweihe celebrations in close ranks. And now the Post Office is issuing special postage stamps and congratulatory Jugendweihe Telegram forms. And what about Confirmation?

No, Mr. Prime Minister, the exact reverse of what you propound is true. It is not the Church which demands a monopoly for herself. It is the State which is engaged in enforcing acceptance of institutions which are built on the denial of all Christian concepts.

Sacramental functions of the Church cannot be granted when the respective church member has professed his allegiance to another diametrically opposed system of belief. The functions of the Church are not public theatre performances accessible to the whim of anyone. But they are solemn occasions on which the fellowship of faith is founded. The Church dictates to no one; at the same time, she refuses to be dictated to.

There is an ever deepening conviction on the part of the loyal members of the Christian Church living in the German Democratic Republic, that they are considered second-class citizens. Do you intend to let this fatal development continue?

Very respectfully yours,

(signed) D. Otto Dibelius.

WHAT SHOULD WE DO?

(*Continued from page* 15)

we are all right in the area of the General Council, and therefore, we have the stability and authority provided in *The Manual*. It is not carried out in practice, however, and there is a definite trend towards congregationalism in our church today.

The Rev. W. Fraser Munro, former editor of *The United Churchman*, McAdam, N.B., says:

It is time for a fresh emphasis in The United Church of Canada as a uniting church. We have been making this claim in theory for 34 years, yet doing little about it in practice.

The reaction from church union in 1925 stiffened denominational loyalties in some of the churches, and the ecumenical movement provided a smokescreen in which it was easy to talk union without meaning it, but isn't the fault partly ours?

Isn't The United Church of Canada well on the way to becoming just another Canadian denomination? We are proud of our church — we regard her as the most influential, the best organized, the most forward-looking of the Protestant denominations of Canada—but a denomination for all that.

Where is the sense of the sin of denominationalism that possessed our hearts and urged us into union, despite seemingly insuperable difficulties, in 1925? Is the situation any less urgent today, with denominational competition in cities and suburbs weakening the impact of the Church on the centres of population?

Capt. H. W. Johnson, Chaplain, the RCEME School, Kingston, says:

The commission given by our Lord to the church has not changed, but our emphasis on evangelism, the instruction of the young and pastoral care needs to be restated and reaffirmed.

The past few years have brought a rapid growth in our church, that has taxed our resources of funds and manpower, and there has been a tendency to concentrate on the immediate problems. This growth has also produced a feeling of self-satisfaction, a tendency to declare that after all, we are doing as much as can be expected. But are we?

It is easy to forget the large number of Canadians who have only the most casual acquaintance with any church. They may come from the frontier areas of vast distances; the older city districts; even the rural areas where the church has lost influence by failing to adjust to the agricultural revolution. The church should see to it that everyone has the opportunity to hear the Gospel. It must also make the Christian life richer in meaning.

In the task of teaching and preaching

(*Continued on page* 28)

'he Chatterbox

THE 1959 Edition of Britannica *Book of the Year* ($12.00) arrived just in time to be packed for the new office. It covers the principal events of the past year and cludes a feature article on the new State of Alaska by a former Governor, now Senator, rnest Gruening; a thought-provoking discussion on the West and the Arabs by historian rnold Toynbee; and Marquis Childs tells about Russia's new economy. All this, and a illion words, photographs, charts, maps and cartoons, too. . . Because the traditional ussian Bible no longer appealed to that country's youth, a revision committee of Russian holars was set up to change the old Slavic liturgical forms and include the accepted ork of modern scholars. After eight years of work the British and Foreign Bible Society as published this colloquial translation of the four Gospels. . . Appeals have been made Canadian publishers and libraries for books in English for Commonwealth countries here good reading material is scarce. This joint project of the Canadian Association r Adult Education and the Unesco Committee of the United Nations Association in anada has as its first target, Jamaica, where a public library recently opened was forced close within two days because it ran out of books. Organizations or clubs wishing to onate bound books (not magazines) should write the Canadian Overseas Book Centre, uite 417, 207 Queen's Quay West, Toronto 1.

'his Jesus

By Eric G. Frost. (Epworth Press.) $2.00.

Reviewed by Harold Vaughan.

Here is a small book which admirably ulfils its intention of introducing lay readrs to a better understanding of the New estament doctrine of the person of Jesus hrist.

While for the most part it is written in on-technical language, and will be easy oing for the average lay person who cares read, yet it is well founded in its scholarhip, so that even the well trained and iscerning reader will find himself meeting gain and again, those classic and fundanental approaches to the person of Christ hich are so necessary to the maturing of a hristian life and faith.

It is obvious that this book has been ritten with a deep sense of personal devoion, a fact which manifests itself in the are of the scholarship, and in the evident ut not obtrusive evangelical passion of the uthor.

I unhesitatingly recommend this book to nembers of the church for initial study and ereading. It is the kind of document that ll church members should have in their omes and read at least once every year.

od in the Eternal Present

By Carl G. Howie. (John Knox Press.) $2.25.

Reviewed by R. C. Chalmers.

This is not a book of tepid homilies about casual creed. The author is a preacher vho is well acquainted with theology and t is the latter which gives robustness to his nessage. The author knows that the centre f the faith is Jesus Christ. This centre ets limits on the faith and at the same ime proclaims its universality. Here is logmatism without arrogance, theology vithout obscurantism, and doctrine without vagueness.

The author gives a fresh approach to old ruths. This can be seen, for example, in is chapter on "Sin—Ancient and Modern" n which the Biblical teaching on sin is elated to the contemporary situation.

One criticism this reviewer desires to make. In the chapter on "Altar Without Priest" the author fails to see the vital relationship between Christ's High Priesthood in the Church and the priestly acts of the whole Church in prayer, confession and sacrifice. It is under Christ's High Priesthood that the Church carries out its priestly functions. Protestants have an altar—Calvary; they have a priest—Jesus Christ, the only person of whom the term priest is used in the singular in the New Testament.

John Howard: Prison Reformer

By Martin Southwood. (Independent Press.) $2.00.

Reviewed by F. G. Brisbin.

Here is a brief biography of particular interest to Canadians in this time of increased interest in penal reform. The author states two purposes: to fill a seventy-year gap since the last biography of John Howard appeared, and to correct some unfavourable criticisms of Howard, the man, that have been circulated in the past. (Coincidentally, another biography was published just five months ago under the same title.)

Despite the admitted bias of his second purpose, Martin Southwood presents a quite objective biography. Faults are recognized honestly on the whole, and this is particularly apparent concerning Howard's utter failure to execute his own policies when in 1778, by Act of Parliament he was named to a three man Commission to construct two penitentiaries of "model" design.

Occasionally the author's style suggests that he has been reading too much 18th century material, but the book is never boring. Indeed, it provides a quite interesting picture of a persistent little crusader, travelling throughout Britain, and in Europe

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Two Books

Reviewed by J. H. Arnup.

The Scarlet Lily

By Nan Shipley. (Ryerson.) $4.50.

I Would Do It Again

By Robert E. Campbell. (Ryerson.) $4.95.

Some time ago I made a remark in this column about the amount of recent Canadian literature having its origin in the West. These two books before us tend to confirm that statement. Both are western in authorship, setting and content. Taken together they form a worthy addition to the large contribution which Ryerson Press has made to the development of Canadian literature.

In *The Scarlet Lily* Nan Shipley has given us a charming novel of life and love in the Old West, from 1860 to 1875. Old Fort Carlton, Fort Edmonton and Fort Garry all come into the picture. Life in an Indian camp is intimately described. The missionary McDougalls, father and son, move into and out of the story. Also present are the rum-runners from Montana, bringing the only touch of that lawlessness so characteristic of western life in the United States. They did not last long after the coming of the Mounties in 1874. An interesting interlude of life in Ottawa is followed by the spectacular signing of the treaty with the Blackfeet in 1875. Every red-blooded Canadian should read this story.

Mrs. Shipley

The second book, *I Would Do It Again* is written by a man in his 88th year. He went west just eleven years earlier than I did and finally settled in Banff. It has a sub-title: *Reminiscences of the Rockies* and that accurately describes the story. The author is master of a simple, straightforward style and his book offers the best collection of yarns that I have seen between two covers in quite some time.

"Prayers for Today"

Edited by John Elphinstone-Fyffe (Clarke, Irwin.) $3.50.

Reviewed by A. A. Scott.

This is a short collection of prayers written in all periods of the Church's history grouped under headings such as the four seasons of the year, Sunday, morning, noon and night. Each page of prayers is illustrated by a beautiful colour photograph. The prayers are well chosen; the illustrations are fitted to the topics, and the whole appearance of the book is most attractive. It would make a splendid gift-book.

About People and Places

heologs in Peace River

Twenty St. Stephen's College students scended upon the Peace River area and eached on practically every church field. very spring the theologs travel to different eas of Alberta challenging young people go into full-time service of the church.

Last month the tour was inaugurated in lmonton with a Knox Church banquet tended by 300 young people who heard e students give personal testimony. Rallies ere held at Beaverlodge, Dawson Creek d Fort St. John. Supper meetings organed by men's clubs and Y.P.U. were ldressed by the enthusiastic students. Serces were held at Hythe, Wembly, Sexsmith d Grande Prairie.

onour Octogenarians

Eleven octogenarians were guests of onour at a supper meeting of **Toronto est Presbytery.** They included five minters and six laymen, and their combined es equalled 934. Vocations among the ymen included a provincial police officer, medical doctor, newspaper man, school acher, hardware merchant and farmer.

cotland and Nyasaland

Officials of the **Church of Scotland,** who ave been highly critical of the handling of ffairs in **Nyasaland,** have hailed with elight the appointment of a Commission of nquiry. The main root of the Nyasaland ouble, according to a presbytery official, eems to be "the persistent refusal of the government in Central Africa and the British Colonial Office to give full weight to the unvarying opposition of the Africans of Nyasaland to the federation as it is at present envisaged, and being imposed against their will.

The Church of Scotland has been against the federation from the beginning, maintaining that the inclusion of Nyasaland is a grave mistake in view of the overwhelming African population.

To Colleges Post

The Executive of General Council has appointed the **Rev. Harold W. Vaughan,** minister of Zion United Church, Brantford, since 1948 as Acting Secretary of the Board of Colleges and Secondary Schools, succeeding the late Dr. W. Harold Young. Dr. Vaughan is a graduate of the University of Toronto and Emmanuel College, holding a Master's degree in Arts from the former and a BD and ThD from the latter, as well as a DD from Victoria University.

Students Man Fields

This year 266 student missionaries—the largest number even sent out by the Board of Home Missions—will man the areas not having regular ministries, do work in immigration, church extension, in prisons and on week-ends serve new industrial communities while employed in plants through the week. Among new appointments are Lac Jeannine, Lac la Ronge and the large summer communities in Algonquin Park.

Now Honour 102,000 War Dead

Vancouver's **Canadian Memorial Church,** built under the leadership of the late Rev. George O. Fallis to commemorate the men who fell in the First World War, recently received a Book of Remembrance for the Second World War, presented by National Defence Minister George Pearkes, VC. It contains the names of the 41,992 total fatalities from 1939-45, and is a companion to the one presented by the Hon. Douglas Abbott in 1946 containing 60,661 names of the total 1914-18 fatalities.

Nine of the church's stained glass windows were presented as memorials by nine provinces. The organ commemorates the Americans who fell fighting with the Canadian forces.

Celebrate in Chinatown

One hundred years of Chinese Christian work was celebrated in Vancouver's Chinatown this month, with a four-day observance in conjunction with a national conference of Chinese United Church workers.

Highlights of the celebrations were a fellowship dinner and a centennial service in Vancouver Chinese United Church. Guests include a number of former missionaries to China, civic officials, leaders of the Chinese community, and delegates from

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Chinese churches in Victoria, Nanaimo, Calgary and other cities.

The Chinese church was illuminated with lanterns and electric lights throughout the four days, and an open-air evangelistic meeting was held outside the church.

Work among the Chinese was started in 1859 in New Westminster, then a tent town, when the Methodists opened a night school to teach English and Christianity. It was the forerunner of many such schools in the province.

The Chinese had come to California in 1849 during the Gold Rush, and from there many had drifted up into Canada. Spasmodic efforts were made to work among them in Victoria, Nanaimo and New Westminster. Their numbers increased by 2,000 in 1882 when the CPR brought in Chinese for track labour. By 1930 there were 50,000 Chinese immigrants.

Mrs. Monk, daughter of the pioneer missionary, the Rev. Edward White, began Vancouver's first work among the Chinese in a building on Hastings St. As it grew there were numerous movings until a three-storey service building was erected which included a 300-seat chapel, school rooms, the Chinese pastor's residence, and a 30-man dormitory.

After Church Union, in order to follow the Chinese community, the Church sold its Beatty St. property and the present building and youth centre was erected at Dunlevy and Pender St. E., with additional money from the Woman's Missionary Society and the Board of Home Missions.

The first Chinese missionary was appointed in 1888; the present pastor is the Rev. David K. H. Peng, LTh, BEd.

In Victoria, the Rev. A. E. Russ started work among the Chinese in a disused barroom, in 1868. Five years later, through a contribution of $500 per year given by Senator W. E. Sanford of Hamilton, the Sanford Mission was established with the Rev. Wm. Pollard and his daughter in charge. In 1886 the W.M.S. made history when they established the Victoria Oriental Girls' Home and maintained a varied service there for many years.

Gideons Expand Bible Helps

More than two million copies of the Bible and Scriptures have been distributed in Canada by the **Gideons International** since the programme was started in 1911. A quarter of a million Bibles have been placed in hotels and motels across the country.

One of the features of Gideon Bibles in the hotels, the "Where to find help" page, has been expanded to six pages. Two pages are devoted to "Life's problems from the teaching of Jesus Christ," another to "Christian virtues and character," and others to suggested Bible readings.

"Many who write us say they have experienced much help from the single page of references which now are found on the inside cover of Bibles we place, and we are sure they will appreciate the extra material and new order," says Gideons' General Secretary A. J. Burnham.

LLD for Moderator

The Moderator, the **Rt. Rev. A. J. MacQueen,** received the honorary degree of Doctor of Laws at the May Convocation of Mount Allison University. This degree was also conferred upon two women retiring from University posts, **Dr. Anne Dickson,** Dean of Women, and **Mrs. Christine McInnes,** Registrar. The Prime Minister, the **Rt. Hon. John Diefenbaker,** was the recipient of an honorary Doctor of Civil Laws degree.

Telegram photo

The United Church House, 85 St. Clair Ave. E., as it looked at the time of the Great Move.

New Charge

The **Rev. R. E. Vipond** will end ten years of ministry at Metropolitan United Church, Edmonton, Alta., on July 1st when he leaves to take up his new pastorate at Lakeview United Church in Regina.

Bishop Speaks His Mind

The statement that Protestants will move closer to unity during the next decade, made by the recently-elected Presiding Bishop of the Protestant Episcopal Church in America, the Rt. Rev. Arthur Carl Lichtenberger, is of particular significance when it is realized that since 1956 he has been chairman of the Episcopal delegation studying problems of the Church of South India.

The 59-year-old Bishop commenced his 12-year term by speaking out with conviction on controversial subjects at his first news conference.

He will strive to lead Episcopalians into closer unity with other Protestant denominations, the new Presiding Bishop declared, and to greater harmony and understanding with Roman Catholics. He explained, however, that he has doubts Christian churches will ever unite on the basis of complete agreement as to liturgy, doctrine, the interpretation of the Bible, and that the recent union of Congregational churches and Evangelical and Reformed into the United Church of Christ points out the pattern by which the ultimate merger would take place. He added that while talks between the Episcopal Church and the Methodist Church have been fruitful, he does not believe an organic union of these two bodies will come about during his term of office.

The Bishop feels that the Church should speak with conviction to the government on matters of foreign policy; that the Church will have influence only if it speaks with a voice relevant to the great issues of our time.

The Question Box

Q. Does the United Church believe that it is wrong for a person to divorce her husband who is guilty of adultery? Or is this a personal matter for each one to decide for herself?

A. It is a personal decision, and will not be condemned by her church whichever action she takes. However, in most cases we think it is more Christian to seek to forgive and work out a reconciliation.

Q. Where in the Bible can I find the reference to divorce so often quoted to justify it?

A. We assume the passage you are seeking is Matthew 5: 31, 32.

Q. The Scriptures refer to a man divorcing his wife. Does this mean that a man may divorce his wife for just cause but that a woman may not divorce her husband?

A. That is not the way we interpret it. We assume no double standard for men and women in these matters in our church or society.

Q. What is your opinion on communion cards?

A. We like the method and find them a good way to "help" the elders visit their people faithfully — and help the session, especially in large churches, to keep track of their people.

Q. Do all churches issue communion cards?

A. No, but the custom is growing.

Q. What do you think of issuing communion cards to adherents, not necessarily members of any church?

A. No.

Q. As chairman of the Trustee Board, how am I expected to vote at an Official Board meeting (a) how I feel my board would wish me to vote, (b) how I feel my board should vote?

A. If you're lucky enough to have a Trustee Board fully conversant with and articulate on Official Board matters, you'll probably vote in your representative capacity, otherwise you're on your own.

Q. Does the United Church reception of communicants from other churches include members of the Roman Catholic Church?

A. Yes, we accept the baptism and confirmation of Roman Catholics, although they should be carefully instructed in the polity and doctrine of the United Church.

The Board of Men has announced the appointment of **Mr. Fred Holberton,** Lethbridge, Alberta, as Field Secretary for Western Canada, his duties to begin Sept. 1st. Mr. Holberton has taken an active part in church and community life, been president of the Conference Lay Association, an officer in AOTS, assisted in the organization of the Banff Lay Conference, and been a member of the committee on the structure of the new church men's organization.

Judicial Committee Rules

Young ministers who go abroad for post-graduate studies following ordination will be required to serve the church for at least two years, in whatever conference the Transfer Committee believes they are most needed, according to a recent ruling of the Judicial Committee. This means that post-graduate studies cannot be counted as "credit" towards the two years usually spent somewhere on the Canadian frontier.

The policy of the United Church is for all newly-ordained ministers to be available for transfer to whatever conference of the church they are most needed for the adequate supply of all Pastoral Charges. They must serve for two years, at which time they may accept a call or ask to be transferred to their home conference for settlement.

There has been some disagreement on whether ordinands who spend two years in study abroad are subject to this ruling on return. The Judicial Committee says they are.

Canadians to London

Victoria University's Principal Northrop Frye has been appointed Rapporteur of the over-all Declaration of Basic Aims committee of Atlantic Congress to be held in London, England, June 5 to 9. The editor of **The Observer,** the Rev. A. C. Forrest, has also been appointed a Canadian delegate to the Congress by the Canadian NATO Parliamentary Committee.

Mr. Henry Jackman, United Church layman, and member of the church's international affairs committee, is a member of the three-man executive committee which has appointed the Canadian delegation to take part in the Congress which will attract 650 Parliamentarians and leading citizens from the 14 NATO countries. Mr. H. F. Jones, M.P. for Saskatoon, heads the Canadian delegation.

Off for Overseas

The **Rev. H. E. D. Ashford,** secretary of the Missionary and Maintenance Department, will supply the pulpit in the Whiteabbey Presbyterian Church, Belfast, Ireland, during July. In August he and Mrs. Ashford will travel to Germany for the Kirkentag, the church rally, at Munich.

Dr. Ernest E. Long, secretary of the General Council, will attend a Consultation Conference at Spittal, Austria, this summer, where plans will be made for the Assembly of the World Council of Churches in Ceylong in 1961. He will attend also the meeting of the Central Committee of the World Council on the Island of Rhodes, and with other delegates make a pilgrimage to Patmos.

Africans Seek Learning

Twenty African countries have started to work on a joint Christian education curriculum. With Mission Boards supplying the initial budget, churches, including those of Angola and Northern Rhodesia where United Church missions are located, have set about the task of providing a curriculum for five grades—beginner, primary, junior, youth and adult—in English, French, Portuguese, and in the many dialects.

For the first four grades the lesson material will be brought out as annual volumes, arranged to follow the Church Year. For beginner, primary and junior there are to be three for each grade covering the three years a child spends in the department. For the youth grade there will be four volumes. In the adult field the material is to be published in a series of pamphlets and handbooks dealing with what are considered the most important themes and designed for use in a variety of circumstances.

Church councils have passed on material, revisions have been made and outlines drafted for use of the 170 prospective writers. A total of 243 blocks of lessons are already planned, 163 have been assigned to writers, usually an African and non-African team of two, 68 are completed and 48 edited. Seventy-eight writing teams are still needed. Language committees have also been set up. They will begin on translation into dialects as soon as the basic material is ready.

Editors Derrick Cuthbert and Henry Makulu, realizing that a certain amount of adjustment is necessary, are supplying a maximum of material for the developed areas which will be cut and adapted to meet the needs of less developed communities.

At the present time, because of the phenomenal advance in West Africa's economic and political development, the church has to combat two strong forces; the challenge of Islam, and the enthusiasm of the emerging nations to revive old cultures. This is confusing to many young people and the churches feel that now is the strategic time to release a Christian Education programme.

100,000 Youngsters Served

More than eight million American children and nearly 100,000 Canadian youngsters will attend Vacation Schools and camps this summer, it was announced by Miss Olive Sparling, Director of Children' Work in The United Church of Canada, in her capacity as chairman of the Summertime Activities Committee of the National Council. "Vacation Church schools and camps are co-ordinated and related to the year-round programme," she said. "What a youngster experiences and likes in these groups may determine his behaviour later. "God and His World" is the theme of the 6000 church camps and young people's conferences.

Radio Devotions

Rev. E. Geoffrey Tenneson, the minister of Rosemount Church, Montreal, is to lead the C.B.C.'s morning devotions programme "Lift Up Your Heart" every Monday and Friday morning 10.33-10.45 a.m. Originating in Montreal this programme will be heard over the Toronto, Ottawa and Montreal stations.

Two for Hinton

Sods were turned for Christian Education buildings on two sites two miles apart in Alberta's first and longest (five-mile) pulp and paper town last month as part of the Hinton (Alberta) United Church's building programme. These are planned to meet the needs of the congregation and more than 200 children who fill the present temporary church hall and overflow borrowed accommodation. The Rev. A. E. King, Edmonton Presbytery chairman, officiated, assisted by resident manager, H. K. Collinge of the Northwestern Pulp and Paper Co., Mayor W. A. Switzer and elder C. E. Conaree. The congregation has already built a manse occupied by their minister, the Rev. J. R. Marshall. A financial campaign for $50,000 was conducted during May.

Glasgow Wants to Reduce

Faced with overcrowding, the Glasgow Corporation is suggesting that 1,000 city firms and 100,000 people should find new locations in adjacent cities. The National Church Extension Committee of the Church of Scotland has already planned for at least three churches in each of Glenrothes and Cumberauld areas and two in East Kilbride. New churches or halls will be required in six or seven other areas, and if proposed

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WHAT SHOULD WE DO?

(*Continued from page 22*)

on the mission fields, perhaps newer methods are needed, but basically the task is the same; evangelism, used in its widest sense.

The Rev. F. E. Archibald, St. John's Church, Moncton, says:

I think the special emphasis of our United Church in the immediate future should be a renewed emphasis on our service of the worship of God.

Let the prayer of invocation be also the prayer of strong affirmation: not pleading for God to be present, which is the very least we can expect; but accepting His presence with eagerness and joy.

Let the pastoral prayer be first of all a prayer of adoration. How can it be otherwise? The long, long patience of God in stooping to hear us. Some of us can't even be patient with our own children! Let there be here also, not the pleading for, but the glad acceptance of pardon and forgiveness. Let intimacy be part of our pastoral prayer; of its confessions, thanksgivings and intercessions. And let the people, and not the minister, say (or sing) the "Amens."

Let preaching have its true place in our worship. Recapture in our preaching that element of mystery that is a part of all true worship — or rather yield to that element of mystery that it may capture us. After all the very love of God for poor sinful folk like us is a mystery beyond all words. And only in the Father's love is there any true brotherhood worth talking about; else we are not brothers at all, but only poor little orphans huddling together to keep warm in the storm.

Professor William O. Fennell, Emmanuel College, Toronto, says:

I believe that the United Church in its immediate future should give special emphasis to the theological education of the laity.

There are many whose understanding of the Christian faith is very immature. They have grown in emotional and intellectual stature in other respects; their growth in understanding what the Church believes has been arrested at the mental age of twelve. This is not a call for a cold and arid rationalism, unrelated to the life of prayer. It is simply a call to hear and heed the chief commandment of our Lord: that men should love God with all themselves, and this, as He said, means also with their minds.

Part of the peculiar "genius" of our church is its unceasing concern to relate faith to life, the church to culture. But often one finds church members have a better understanding of their life within the world than of their faith which is to be related to that life. If we are to hav genuine "worldly" Christians—Christian whose ministry is to witness to their Lor within the world—it is imperative that the be as knowing in the realm of their belie as they are in the realm of their secula calling.

The quality of the ministry of the Wor and Sacraments and of Christian fellowshi within the congregation is bound to b enhanced when the laity joins with th ordained ministry in a common quest fo understanding of the things that belong t faith. There are signs that sensitive an alert young people are growing tired o some traditional church programmes an are looking elsewhere for that which wi fill their lives with significance. They an aware of their need for Reality and Truth Where such an awareness is lacking, it i the church's responsibility to quicken i into life. ●

NEWS

(*Continued from page 27*)

plans materialize further church needs wil be considered.

Life and Work, organ of the Scottis Church, reporting on "Overspill" says th church must move carefully. It remember that folk who were moved from the Cannon gate and Govan to new housing areas misse the warmth, the neighbourliness in old stai and street corner that isn't to be found i the new. Neighbours and friends used t gather in a cosy kitchen—that was com munity. Beyond that there is the subtl "love for the place" which old communitie evoke. It was in that setting that the churc thrived.

"These planned strategies in human lif will need our close scrutiny," **Life and Work** says. "The movements of population ma be right and necessary but they must serv the good of the people. They must give u a Scotland in which Christian community can root and grow."

Ordination "Improper"

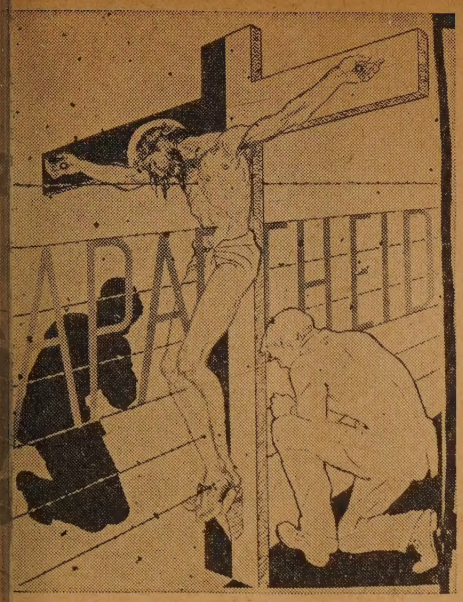
According to the ruling of the Judicia Committee the ordination of Mrs. Elino Harwood Leard, wife of a missionary i India, by the London Conference two years ago was "improper because at that time an at the time of the recommendation by the Kent Presbytery she was not a candidate fo the ministry within the meaning of the Basis of Union."

This does not mean that Mrs. Leard's ordination is invalid. She was ordained and continues to be a minister of The United Church of Canada.

Two years ago the London Conference debated the matter for many hours, and decided on a slim majority to proceed with the ordination. The action has been found improper, but is not revoked.

Dr. McLean Honoured

A citation for outstanding service in the field of Christian Education was presented to the **Rev. E. R. McLean, DD,** at the annual meeting of the Department of Christian Education of the Canadian Council of Churches. Dr. McLean was for many years Secretary of the Christian Education Councils of British Columbia and Ontario.



Sign Irks Segregationists

Supporters of the South African Government's race segregation policies (apartheid) have roared their displeasure at the striking 8 x 2 foot placard on the grounds of St. George's Anglican Church in Capetown. The placard shows Christ on a half white, half black cross, with a Negro kneeling on one side, a white man on the other. The cross and figure are transfixed by a barbed wire fence on which the word "apartheid" is written in large letters.

The Anglican Church in South Africa has given leadership in the fight against the Government's racial segregation policies.

Old Name for New Church

The new **Bethesda United Church** was dedicated last month by the Very Rev. George Dorey in a service conducted by the minister, the Rev. W. A. Morris. The first Bethesda Church built by the Methodists in 1855 on what is now Lawrence Ave. East, Toronto, and only half a mile away from the new one, was sold to the Presbyterians in 1885 and five years later the two congregations, Bethesda Methodist and Eglinton Presbyterian (forerunner of St. George's) came together. This church has continued a uniting one, being joined by Oriole, Concord, Dawes Road and Cosburn congregations. The present congregation was constituted, February 12, 1957.

At one of the special services, the Rev. Ray McCleary dedicated the organ his congregation gave to Bethesda from the old WoodGreen Church when they moved into their new building with its new memorial organ.

Expand Pensioners Village

With the main Missionary and Maintenance emphasis this year on "meeting human needs," part of the $8,000,000 goal will go toward a new central building at **Albright Gardens,** Beamsville, Ontario, the cottage colony where many retired ministers and missionaries live.

This $500,000 main building to house 100 will be used for single persons and families, the Rev. Harry Tuttle, secretary of the Department of Pensions, states. It will also have an infirmary and recreational centre.

Additional cottages are also planned. These will cost $10,000 each if built in groups of five.

M and M Up

Missionary and Maintenance givings for the first 4½ months are up 10.8 per cent. over 1959, Dr. Herbert Ashford reports. The largest proportionate increases are in Alberta and Bay of Quinte conferences.

	May 13 1958	1959
Newfoundland	$ 15,155	$ 13,462
Maritimes	121,589	127,653
Montreal and Ottawa	137,440	153,501
Bay of Quinte	107,532	127,760
Toronto	317,085	336,286
Hamilton	225,942	244,008
London	173,216	188,035
Manitoba	84,117	99,288
Saskatchewan	81,752	93,189
Alberta	92,377	113,792
British Columbia	104,306	115,261
Donations	23,716	32,474
	$1,484,227	$1,644,709

* * *

Agricultural expert and social worker, the **Rev. Don Faris,** is on leave in Canada following his second term of training teams of young people in Thailand under UNESCO. He and Mrs. Faris returned to Vancouver in time for the ordination of their son, J. Douglas, by the B.C. Conference.

Silver Jubilee

The London Conference W.M.S. **School for Leaders** is observing its 25th anniversary at Alma College, St. Thomas, August 23-29. Attendance has steadily increased until this year it is necessary to divide into two sections; one for adult leaders, the other for leaders of younger groups.

The Oldest Presbyterians

St. Andrew's Presbyterian Church, Quebec City, celebrating its 200th birthday, is the oldest Presbyterian congregation in Canada worshipping in the oldest building. The congregation originated with the 78th Fraser Highlanders who came with Wolfe to Louisburg in 1758 and then to Quebec in 1759.

These Have Died

The **Rev. Alfred Thorpe** died during May at North Sydney, N.S. He retired in 1951 following 38 years in the active ministry of the Maritime Conference. . . The **Rev. Thomas Wallace,** who died May 4 at Fort Erie, Ont., spent his 35 years in the active ministry in the central conferences. . . **Eleanor,** wife of the late Rev. O. M. Sanford, died in Vancouver, B.C., on May 3. . . On May 5, **Lydia M.,** wife of the late Rev. T. A. Watson, died at Toronto.

Geneva Turns Back the Clock

PRESBYTERIANS from all over the world are converging on Geneva for the dedication services on June 1st of the restored 16th century Calvin Auditorium and John Knox Chapel. Under the chairmanship of the Rev. H. Ray Anderson of Chicago a world committee gathered nearly $150,000 to finance the job of turning back the clock for the Auditorium — restoring the appearance it presented when Calvin, Knox and Theodore Beza spoke within its walls.

It was here John Calvin taught the reformed faith; here John Knox from the high pulpit comforted the British exiles who had fled the persecution of "Bloody Mary" Tudor. In this place also the Geneva Company of Pastors examined the men who would risk their lives to preach the Gospel to the reformed people of France.

This auditorium also was used as a teaching centre from 1557 onwards. Public lectures and discussion took place in it, the city's ministers going before the people to explain the scriptures and the doctrine of the reform. As many as 1,200 at a time packed the little sanctuary to hear John Calvin and Beza. Once an innkeeper disputed with Calvin on a point of Scripture.

And within these walls, also the Geneva Academy was formed from which the University of Geneva this year marks its 400th anniversary.

Now the historic little church, standing beneath the towers of Geneva's St. Pierre Cathedral, on the site of a 5th century chapel built on a Roman wall, has had a face-lifting job. Eleventh century columns and material have been restored, walls and foundations strengthened, and the 16th century exterior brought to view with the removal of several feet of cement and plaster, while the ancient tiles have been restored to the roof. Except for the "new look" of stone recently cleaned, the Auditorium looks the same as it did when Calvin turned the corner on the way from his home a few blocks away to his classes in the building.

Modernization of the building includes a new parish hall on the restored second floor, with the kitchen and other facilities that make possible a Church-centred programme in the 20th century.

Today Geneva is again the capital city of ecumenical Christianity and a major centre of United Nations activity. The World Presbyterian Alliance, the World Council of Churches and many other interdenominational organizations have their headquarters there. The Church of Scotland, the Reformed Church of the Netherlands, the Waldensian Church of Italy and the Hungarian Reformed Church also are represented in Geneva, and are likely tenants for the new memorial centre as it comes into full use.

The United Church of Canada, which has contributed over $4,300 to the furnishings, will be represented at the dedication services by its French-speaking former Moderator, the Very Rev. George Dorey.

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1. HELP WANTED

CHRIST Church (United), Clarkson, a fast-growing suburban community near Toronto, requires full-time young woman assistant to Minister to lead religious education and to visit. Deaconess or teacher qualifications preferred. Car allowance; salary to be based on qualifications and experience. Apply in writing, giving full particulars, to Clerk of Session, Christ Church, Clarkson, Ont.

EDITORIAL position is open for a person interested in working for the church in the field of educational and recreational publications. University background required, preferably with specialization in English. Courses in religious knowledge or seminary studies in theology, plus active participation in local United Church, are desirable qualifications. Experience in teaching or journalism would be particularly helpful. Write the Editor-in-Chief, Dept. of Sunday School Publications, The United Church House, 85 St. Clair Avenue East, Toronto.

MINISTER, recently bereaved, and son 13 years of age, serving a rural charge in the Bay of Quinte area, requires suitable housekeeper. Please give two references and state salary expected. Write Box 117, THE UNITED CHURCH OBSERVER.

NURSES and Councillors needed for four girls' camps at Camp Pretoria, near Oshawa, from June 30 to August 13. Apply to Mrs. L. Horne, 183 Arthur St., Oshawa, Ont.

UNITED Church Senior Citizens' Home, capacity 50 men and women guests, opens soon. Applications will be received for the positions of superintendent, cook, housekeeper, maintenance man, and hourly employed kitchen and housekeeping assistants. Write for application forms from C. Plant, Staff Committee, Niagara Ina Grafton Gage Home, 131 Hartzell Road, St. Catharines, Ont.

WANTED—Housekeeper for 3 or 4 adults July and August at summer cottage — Haliburton. All modern conveniences. Laundry sent out. Toronto WAlnut 2-7536.

2. EMPLOYMENT WANTED

LAY woman seeks employment with church helping teachers, youth leaders and in group work. Two years' successful experience in church. Available July 1st. Box 122, THE UNITED CHURCH OBSERVER.

2A. PULPIT VACANCIES

BEDEQUE, 3-point Pastoral Charge, P.E.I. Presbytery, vacant June 30, 1959. Furnished manse with modern conveniences. Write J. H. MacFarlane, Bedeque, P. E. I.

CAMBORNE, Ont., 3-point charge, Cobourg Presbytery, desires young ordained minister July 1st, 1959, above minimum salary. Public and Collegiate buses. Interested ministers contact Olaf Snelgrove, Secretary Pastoral Relations Committee.

DANVILLE - ASBESTOS, Quebec, two-point charge, vacant July 1, 1959. Salary above minimum, good schools, oil-heated manse. Interested ministers write Mrs. C. D. Borror, Secretary Pastoral Relations Committee, 295 Manville St. E., Asbestos, Que. Tel. 640.

EVERGREEN Pastoral Charge, Alberta Presbytery. Vacant July 1st, 1959. Newly formed Rural Charge comprising Mayerthorpe, Whitecourt and Sangudo with four smaller points. Active Lay Leadership maintaining regular Sunday services, also summer Student supply. Highway 43 serves all main points. Comfortable Manse situated in Mayerthorpe. Interested ministers please write Mrs. Peacock, Secretary Official Board, Sangudo, Alberta.

LEADER-Sceptre-Abbey, Sask., Pastoral Charge, vacant July 1st, 1959. Seven points, served by Minister and Lay Supply. Leader manse, fully modern. High School and Hospital. Salary $4,300.00 including travel allowance. Interested ministers please write Secretary Pastoral Relations Committee, Mr. John W. Hale, Box J, Lemsford, Sask.

MAXWELL Charge, Grey Presbytery, desires ordained minister July 1st, 1959. Four-point Charge, three Sunday services. Comfortably furnished, oil-heated manse. Please write to Mrs. Wm. W. Priddle, Secretary, Pastoral Relations Committee, Badjeros, Ont.

2A. PULPIT VACANCIES—Continued

MASSEY, Ontario — 4-point Charge, Sudbury Presbytery, desires ordained minister July 1st, 1959. Two new churches, oil-heated manse; Continuation and new Public School. Summer mileage 38, winter 26; salary above minimum with travel allowance. Please write to Mrs. D. Dunn, Walford Station, Ont. Algoma District.

OSGOODE - KARS vacant after June 30th; near Ottawa. Red brick manse with modern conveniences. Salary and travel $4,000.00. Interested ministers please write Earl Sherbino, Osgoode Station, Ont.

OYEN (Alta.) four-point Charge in Drumheller Presbytery, vacant July 1. Furnished modernized manse, natural gas heat and cooking; centralized school, on main line railroad and highway. Salary $4,140.00 including travel allowance. Interested ministers please write or telephone Oscar Berg, Secretary Pastoral Relations Committee, Oyen, Alta.

PORCUPINE PLAIN, Sask., 3 - point charge, vacant July 1st. Interested ministers please write Velma Shaw, Recording Steward, Porcupine Plain, Sask.

PRICEVILLE—Grey Presbytery—desires a recently retired minister as supply from July 1st. Good parsonage. Write—Rev. C. G. Quigley, 418 — 9th St. East, Owen Sound, Ont.

SHEDDEN, Ontario, three-point charge vacant June 30th. Address inquiries to W. G. Blewett, Chairman Pastoral Relations Committee, Shedden, Ontario.

SIOUX LOOKOUT Pastoral Charge requires minister. Duties to commence July 1st, 1959. Salary including travel allowance $4,400.00. Modern furnished oil-heated manse. New Church, good Secondary and Public Schools, modern Hospital, in growing town. Interested ministers please contact: S. D. Sanders, Chairman, Pastoral Relations Committee, St. Andrew's United Church, Box 566, Sioux Lookout, Ont.

UNDERWOOD Pastoral Charge, Bruce Presbytery, on Blue Water Highway. Pulpit vacant July 1st, salary $4,000. Interested ministers please contact Joseph McCulloch, Recording Steward, Paisley, Ont.

VACANCY St. Paul's United Church, Preston, Ont., located between Galt and Kitchener. Renovated Church and new manse. Requires Minister June 30th. Reply with letter of information to Mrs. B. Wannop, 370 Hespeler Street, Preston, Ont.

WARWICK, Ontario, 3-point charge, vacant June 30th; furnished parsonage, modern conveniences, on paved road, graded Elementary and Secondary School buses at door. Elmer Watson, R. R. 2, Wyoming, Ontario.

WINDSOR, Ontario, Central, downtown Church, vacant from July 1st, 1959. Interested ministers are invited to write to Dr. R. A. Lawson, Chairman, Pastoral Relations Committee, 744 Ouelette Avenue, Windsor, Ontario.

ZION MOULTON, Niagara Presbytery, 3-point pastoral charge, vacant July 1st. Manse on Highway 3. Inquire Alex Milburn, Recording Steward, R. R. 1, Lowbanks, Ont.

3. PULPIT SUPPLY WANTED

VACATION Minister, for Little Current Charge on beautiful Manitoulin Island, northern Georgian Bay, Ontario, month of July. Use of Manse situated facing harbour on North Channel. Write Supply Committee, Box 254, Little Current.

4. PULPIT SUPPLY AVAILABLE

A WESTERN minister and wife would be interested in supplying an Ontario Pastoral Charge for the month of July; the Toronto area would be preferred. Box 120, THE UNITED CHURCH OBSERVER.

FOR use of Manse—Retired Minister, acceptable preacher available pulpit supply all or part of June, July, August, wife and self. Box 123, THE UNITED CHURCH OBSERVER.

MINISTER in an Ottawa church would supply for the month of August in or near Halifax in exchange for use of manse. Box 125, THE UNITED CHURCH OBSERVER.

MINISTER retiring at the end of June, available for occasional pulpit supply. Write Rev. Fred Waite, Abernethy, Sask.

5. CHOIR PERSONNEL

ORGANIST and Choirmaster required for Knox United Church, Calgary, Alta. Rebuilt 4-manual, 72 rank, Casavant Organ. A 50-60 voice mixed choir. Please state experience and qualifications, and interest in development of Junior Choir. Address all replies eare of Music Committee.

5. CHOIR PERSONNEL—Continued

ORGANIST - CHOIRMASTER for Scarboroug Junction United Church required July 1s New church building with electric organ to b opened in September. Apply, stating qualificatior and pertinent particulars, to Mr. K. Broom, 10 Roebuck Drive, Scarborough, Ont.

ORGANIST required for Ryerson United Churc Hamilton, Ontario. Large three-manual Casa vant Organ, excellent condition. Sixty-voice cho under capable leadership. Teaching facilities avai able. State age, qualifications, experience, an salary expected. Duties commence July 1st, 195 Direct replies to Chairman, Music Committe Ryerson United Church, 842 Main Street Eas Hamilton, Ontario.

WANTED—Organist for Sept. 1st, Trinity Unite Church, North Bay, Ontario, concert mode Hammond; duties to include directing senior an junior choirs; good vocal and piano teaching pos sibilities. Mail applications to Box 238, North Bay Ont., stating age, experience, and salary expected.

6. ASSISTANT MINISTERS WANTED

ASSISTANT Minister required July 1st by churc in suburban Toronto. Duties mainly in Chris tian Education or Young People's work. Apply i writing to Chairman, Pastoral Relations Committee First United Church, Port Credit, Ontario.

ASSISTANT Minister and Director of C. E (experienced). Suburban 1,300 member Active C.E. Committee and all Mid-weeks; $4,000 plus $600 car allowance; partially furnished rente house. Valois United, Montreal. Write Mr. Joh Howes, Sub-Committee on Assistant Minister, 7 Belmont Avenue, Valois, P.Q.

INQUIRIES are invited from a Minister interestee in the office of Assistant for Tabernacle Unite Church, Belleville, Ontario. Minister, Rev. Jame C. Eastcott. Address inquiries to Mr. Gordon Priest R. R. 5, Belleville, Ont.

7. CHURCH SUPPLIES & EQUIPMENT

FOR SALE—30 Junior Choir Gowns, navy wit white surplice, sizes ranging from 8 years t 14 years, all in very good condition; price $1.0 per gown. Contact Mrs. Harold West, St. Paul' United Church, Stirling, Ont.

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MAGAZINE with world-wide circulation. Pamphlet free explaining how you may exchange you surplus stamps with members by joining: Stamp Collectors' Exchange Club, Arkona 25, Ontario.

8B. BOOKS

BOOKS, used and new. Dogmatics, Bible, Liturgy Patristics, Devotional, etc. Lists free. Price about half Canadian prices. Also communion chalices in sterling silver. Pax House (Ian Michell), 29 Lower Brook St., Ipswich, England.

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CLIPSHAM LODGE, Muskoka, modern cabin resort, less than 100 miles from Toronto on Parrow Lake through which flows Severn River, he most beautiful section of Trent Waterway. Good shing; boats, safe bathing. Recreation facilities, ining-room; home-cooking. $35.00 to $40.00 eekly. Write for folder—Stan Clipsham, Kilworthy, Ontario.

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PORT CARLING, Muskoka — Main Lodge or heated housekeeping cabins. Modern conveniences. Home-cooked meals if desired. Beach, boats and recreation facilities. Open May 15th. Write Caledonia House, Port Carling, Ontario.

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TWO Summer Cottages for rent for the season June to September inclusive at Grimsby, Ont., on the lake. All conveniences—excellent swimming quiet and secluded — ideal for family. H. W. Harvey, 7 Exhibition St., Guelph, Ontario.

1A. TOURS

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"COUNTRY ACRES", select Guest Home for retired people. Must be in good health. Permanent or temporary. Marion Atkins, Armitage, Ontario.

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COSY well-furnished house to share with business lady, Christian, non-smoker preferred. Coxwell and Glebeholme Blvd., Toronto. Box 124, THE UNITED CHURCH OBSERVER.

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22. SUMMER PARSONAGE EXCHANGE

VACATION exchange wanted with minister in Toronto area by minister on lovely Vancouver Island. Exchange fully electric manse and car. Ideal location. Phone or write E. S. Fleming, Campbell River, B.C.

23. MISCELLANEOUS

ATTENTION COUPLES CLUBS

DESIGN a Club Pin in a Dominion wide contest. For entry forms write: Gaetz Memorial United Church, Couples Club, Red Deer, Alta.

24. PERSONAL

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DOES your church need a "spring cleaning"? We are specialists in Wall Washing. Steel Scaffolding supplied. Inquiries solicited. Estimates free. Georgian Cleaning Service, 517 — 3rd Ave. East, Owen Sound, Ontario.

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WE repair and can supply parts for all makes of family sewing machines. A. Gilbert & Son, 2229 Dundas St. West, Toronto.

Forest Hill United Church, Toronto, is offering its present organ to any congregation willing to pay expense of moving it during July. Address enquiries to Mr. John Ritchie, 49 Gilgorm Road, Toronto; phone HU. 9-7831.

Dates to Remember

The Intercollegiate School of Alcohol Studies, McMaster University, August 22-27, 1959. For college and university students and leaders seeking together an unprejudiced scientific, yet realistic understanding of the problems of alcohol. For information write to The Intercollegiate Association, 11 Prince Arthur Ave., Toronto 5, Ont.

ASM (Alberta, Saskatchewan, Manitoba) School of Alcohol and Narcotic Education will be held in Saskatchewan Hall, University of Saskatchewan, August 17-28. Its purpose is to present scientific facts about narcotics, especially alcohol and nicotine. Experts in these fields will lecture and lead discussion groups. Information may be secured from the Rev. Wm. Potorka, 107-9 Christie Bldg., 249½ Notre Dame Ave., Winnipeg 2, Man.

Four different family camps will hold special parent-training projects this summer: Berwick, N.S., July 18-25; Five Oaks, Ont., July 18-25; Rock Lake, Man., July 25-August 1; Kasota Camp, Alta., August 3-10. Churches may send selected couples. Enquire from Christian Field Secretaries or the Principal of Five Oaks Christian Workers Center.

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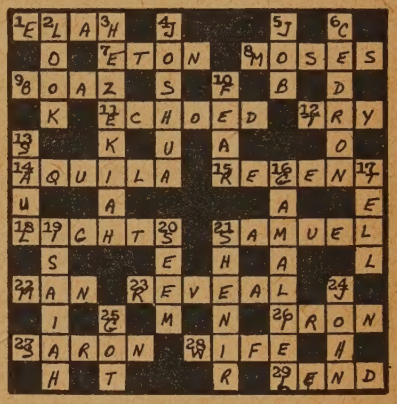

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